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shioners Are Expecting the Impossible
f the Clergy in Many Instances. That's
One of the Reasons That

Ministers Are Breaking Down

By A. F. Ortwig

y clergyman-neighbor of some
s ago was called to a small,
ggling Lutheran congregation. He
young, energetic, robust and out-
dingly capable in addition to be-
genuinely dedicated to the Lu-
an ministry.

nder his leadership, the congre-
on grew numerically, outgrew its
e of worship and erected a rather
osing new church. The pastor
red arduously and conscientious-
After eight
s, however, he
ered a nervous
kdown, under-
t psychiatric
tment and was
pelled to re-
from the ac-
ministry.

our of my
inary class-
es have had to
leaves of ab-
e from their
oral duties for
varying lengths of time. Another committed suicide after having become a shadow of his former self. These instances of nervous breakdowns in the ranks of the clergy can be duplicated many times.

I can sympathize with these men and appreciate the inner turmoil and mental anguish they experienced, because I, too, have been the victim of an emotional breakdown and was rendered incapable of functioning as a clergyman.

Emotional breakdowns and near breakdowns among the clergy are not as isolated and uncommon as you might think they are. The number who are on the verge of a breakdown right now is larger than is generally realized. In addition, large

numbers are gradually nearing the point of exhaustion and are in need of rest. This seems to be borne out by the statement of the director of an Illinois hospital which gives pastors clinical training in psychology. He said, "The majority of ministers who come here are themselves in need of therapy." A Mayo Clinic doctor told me several years ago that most of the clergymen who come to the clinic for examinations are suffering more from nervous exhaustion rather than from physical ailments.

That emotional and mental illness has become a national problem is generally recognized and attested by the fact that over half of the hospital beds in the nation are occupied by psychiatric patients. It is anticipated that this problem will become worse before it becomes better. One out of every twelve persons will spend some time in an institution during the next ten years, experts tell us.

What is not generally recognized, especially by the church-going population, is that emotional and mental illness is one of the major problems confronting clergymen irrespective of denomination. It is no respecter of person. There are no statistics available to show whether the incidence of breakdowns is higher among clergymen than among other groups. Observation, however, leads to the conclusion that it can be reliably said that breakdowns are increasing every year.

The problem is almost never discussed, even though it is making serious inroads on clerical manpower. When a clergyman becomes the v tim of emotional and mental distu ance so as to incapacitate him for f ther service in the active ministry necessitates protracted absence fr his work, the usual reaction "That's too bad," but nothing is d about the problem itself that faces clergy as a whole. Very few mi terial conferences have taken up problem.

The attitude of many clergymen a laymen toward this problem is t a man of the cloth should be imm to nervous breakdowns, if he is re a man of faith. This would place fault for the breakdown entirely the doorstep of the victim. This a tude lamentably betrays lack of derstanding.

Let it be pointed out that there no correlation between Christian fa and emotional and mental distu ances, no more so then there is tween physical illness and Christ faith. Embracing Christianity is guarantee against illness of any ki The causes of emotional and men illness are many and varied and body knows exactly why, under same seeming circumstances, one w break down while the other does n The victim may contribute to through violation of natural, spirit and moral law knowingly or unkn ingly, but it does not necessar brand him as a person of little or Christian faith.

In genuineness of faith, in th logical training, in preaching abil and pastoral ministration, in sinc ty and in conscientiousness, minist

today are equal, or even surpass, se of any other day, when life was complex and emotional and men- illness among them less frequent.

t might be asked what the main ses for breakdowns among the gy are. Nobody probably can give efinite, complete and all-inclusive wer. However, some contributing tors can be cited.

One of them is the role that church ple have set up for the pastor to which not only creates conflict frustration in the minister, but lso a role which no human being adequately fill. Unlike around turn of the century, parishioners expecting too much him. Even with the ost expenditure of e, work and energy inister cannot live to those expecta- s of him in a mid- sized and large congregation. The vitable results in a great many es are, as one man who made a ly of the emotional and mental fare of ministers said, "The man accepts this impossible task and ows himself into his work with firm conviction that with patience, ermination and long hours the job be done is a candidate for a akdown. He tries, but he fails; s and fails again. Fear of failure os him. A sense of frustration ws at him; guilt plagues him be- se he has not done the job. Final- e is caught and broken."

Back around the turn of the cen- , when my father was a home missionary in the woods of Northern Wisconsin and on the prairies of Western Nebraska, his parishioners expected him to serve them as their pastor, preacher and teacher only. That was what he was trained for and the capacity in which he functioned. He was unburdened by congregational activities that have little or no connection with the promotion of the Kingdom, such as social activities which parishioners today expect their pastors to give their attention, time and energies to. During the intervening years, church members have come to expect much more of their pastors, much of which might be labeled extraneous to the proclamation of the Gospel and ministering to the spiritual and moral needs of the parishioners. In all too many instances, especially in the medium-sized and larger congregations, pastors have been cast into roles they have not been trained for.

When the grass looks greener on the other side of the fence, it may be they take better care of it over there.

A few years ago, a Pennsylvania sociologist conducted a survey among a representative group of ministers to determine two things: first, the role that church members expect of their ministers and, second, the role that ministers expect of themselves. The results revealed a definite clash.

If the results of that survey may be taken as a barometer, the average parishioner expects his pastor to function in five separate roles. They are as administrator, organizer, pastor, preacher and teacher. This is a big order. In no other profession or call-

ing is a person expected to be so many different things simultaneously.

As administrator, the clergyman is responsible for the congregation's finances and physical maintenance of its property and must oversee all who are connected with its work. As organizer, he is expected to provide the spark for the growing number of church societies, attend endless meetings and committee meetings and to spearhead fund raising and other drives and special events. As pastor, he is expected to minister to the spiritual, moral and social welfare of his people. As preacher, top sermons are expected of him; and as teacher, he is expected to direct the church's religious educational program.

The survey also revealed that congregations attach more importance to a pastor's ability as an administrator and organizer than as a pastor, teacher and preacher. Ministers, on the other hand, attach primary importance to the latter.

To fulfill efficiently the various roles the average congregation expects of its pastor would qualify as a superhuman feat. Not even one of the Twelve Apostles could adequately fill all of them at the same time.

Much has been said and written about the inadequate salary paid ministers of the Gospel in many cases. It might be suspected that this is a contributing factor to bringing about nervous breakdowns among the clergy. While the majority of pastors are hard put to make ends meet and to educate their children in accordance with present-day standards, explanation for breakdowns does lie in their financial insecurity. S of salary, it has been found, has nc ing to do with it. The principal r son is that the minister's role tod as conceived of by the members congregations, is one that no de cated and conscientious minister fill with a sense of a job well do The demands are too many and exacting to be consistent with g emotional and mental health.

Long hours are another contri ing factor to ministerial breakdow The survey referred to above revea that the average urban minister wo $10\frac{1}{2}$ hours a day, not five days six days a week, but seven. Con uous mental work is enervating. I not therefore surprising that ma clergymen break under the strain barely avoid the breaking point.

It seems that congregations not ways realize how much they are pecting of their pastors. An exam is a congregation in North Caroli whose pastor prepared a questi naire asking the members how mu time they thought he should devote sermonizing, personal counseli calling on members of the congre tion and prospective members, making sick calls, to the various ganizations within the congregat and to taking part in denominatio work. When the results were ta lated, the parishioners were rec mending an average work-week of hours.

Too many parishioners still th that their minister works hard

days, but more or less coasts dur-
the remainder of the week. They
to realize that the efforts he de-
s to various congregational activi-
require time and energy.

goes without saying that spiritual
istration and guidance have never
n needed more urgently in our
on than today. The physical, emo-
al and mental health of our min-
s is of vital importance and con-
to all. Something should be done
protect the clergymen from the
ous strain and duress that con-
gations have imposed on them in
y cases. What can be done to
ve the situation?

n the first place, denominational
other church
ers should be con-
ed with the prob-
A qualified com-
tee should be
rged with finding
what the impossi-
demands made on the clergy are
g to the emotional and mental
-being of the clergy. No problem
ever been solved by closing your
to it. The first step towards the
tion of any problem is to admit
it exists.

n the second place, congregations
have overloaded their ministers
work should take remedial meas-
. Where a congregation is too
e for one man to serve it as it
ld be, it should be divided into
parishes with each having its own
ister. No one pastor can minister
erly to a membership of more
500 or 600 with all the demands
that are made on him today. This is the consensus of opinion among the clergy in general and is based on experience. If it is not feasible to hold down the size of the membership, a second and third minister should be called with the duties of each minister clearly and definitely defined. The multiple-minister arrangement reduces the conflict between the congregation and the minister. If, for example, a pastor is called with the definite stipulation that he is to be the Minister of Counseling and Pastoral Care or of Christian Education, he knows in advance what his duties will be and the congregation will not be apt to impose additional work on him.

Middleage is that period in life, when our broad mind and narrow waist begin to exchange places.

In congregations where it is not feasible to call a second minister, the members should perform the tasks that do not require a theologically trained and ordained man. The lack of cooperation is one of the weaknesses of many a congregation. It is not right nor considerate for a congregation to leave everything up to one man.

Church members would do well to be less critical of their pastors and more understanding. They might become so if they would put themselves in their shoes for awhile. They would be less inclined to demand the impossible and realize more that ministers, while they are men of God, are also just ordinary men who have a breaking point.

Slow Down, Live Longer and Better

By Walter King

Recently I had to wait a couple of hours for a plane at a busy airport. I whiled away the time by watching people. It was a revealing experience. Apparently everybody is in a frantic hurry and nobody wants to wait. Waiting seems to be one of the most difficult things we do today.

A young woman smoked one cigarette after another as she paced to and fro waiting. A middle-aged man sat on a suitcase in irritated resignation. Another man said, "O nuts," after asking a question at the information counter. When the plane finally was announced, the rush to board it was a veritable stampede.

The tempo of our times and culture causes many to fail to catch the mood of the psalmist who wrote, "I wait for the Lord, my soul doth wait, and in His word do I hope."

More and more we impose strain on ourselves by the tempo of our lives and wear ourselves down and out. We rush hither and thither to save five minutes of time only to waste those five minutes doing nothing. Life would be more satisfying and rewarding, if we would learn to wait with patience and look at it in the perspective of eternity.

The importance of the habit of quiet meditation for physical, mental and spiritual nuture and sustenance cannot be overemphasized. We all too often are forgetful of the fact that it is more important to make a life centered in Christ than a living. The pace at which modern man lives is grossly abnormal. Our days are spent in continuous, and oftentimes futile, activity and our senses stimulated incessantly to leave us little time for quiet meditation on the values that count and last.

We search for the Kingdom of Heaven everywhere else, it seems, except where we are told on incontrovertible and unimpeachable Authority that it is—*within* us. We need to meditate daily on the great truths revealed to us in the Book of life. We need to explore our own lives, our motives, our plans and our aims in the light of its revelation as we sit quietly and unhurriedly in His presence.

Why Not Local Unity?

By Theodore L. Anderson

Pastor of Augustana's Immanuel Church, Clinton, Iowa.

Large mergers are now taking place ong the Lutheran churches in the ited States.

In 1960, three Lutheran Churches rged to form The American Luther- Church. In 1962 or 1963, it seems ely that the Lutheran Church in nerica will be formed.

Perhaps in another generation or o, all of the present National Lu- ran Council Churches and the Lu- ran Church-Missouri Synod will be riously negoti- ng in hopes of rming one theran Church the nation.

While we Lu- erans in the ited States are oicing over the ospects of such arge-scale ow of unity on e national level, ould we not al- be working hard at practicing Lutheran unity on a local level?

It is entirely possible to achieve the goal of one Lutheran Church in the nation and still not be practicing Lutheran unity and Christian cooperation in a metropolitan neighborhood, or in a growing suburb, or in a rural community.

For this latter type of Lutheran unity, we need much grace and courage, as well as "love for one another."

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Quite often we hear and read of the "scandal" of our Lutheran dividedness, of our shortage of pastors and of our growing need for more benevolence giving for the work of the Church-at-Large.

Certainly we Lutherans need to pray for God's help in such matters. But perhaps God wants us to be His means of bringing about the answers to such knotty problems.

One of the things that might help us is a realistic display of Lutheran unity on a local level, not ten or twenty years in the future, but *right now.*

The various Lutheran church bodies in the United States have co-operated magnificently to produce such excellent programs as Lutheran World Action, Lutheran World Relief, Lutheran Student Service (for work among our college youth) and Lutheran Service Centers (for work among servicemen and women in time of war and peace).

The world has so many critics, because it is so much easier to criticize than to appreciate.

Such co-operative projects have stimulated and inspired the Lutherans of America. What we now need is a dynamic, imaginative and well-publicized program for Lutheran co-operation, conservation and unity on the local community and large city neighborhood level.

Locally, such a program would go far to eliminate wasteful and "dog-eat-dog" competition among the various Lutheran church bodies. It would also be a stimulus to more effecti American mission work.

For example, if we had such co-operative program, one Luther congregation in a new and limit suburban area would be given t opportunity to work and grow wi out the handicap of competing wi one or two other Lutheran missio in the same territory. Let's lea from the Roman Catholics not waste both money and manpower erecting rival churches close to ea other.

If the leaders of the Luther church bodies in the United Stat were to approve such a local Luther unity program, pe haps it could be carri out on a district local area level with periodic visitation survey of every co munity in which a L theran congregation is located. Cler cal or lay representatives from ea church body having a congregatio in the community or neighborhoo might meet with the local pastors an church members to discuss the nee for local Lutheran unity.

The results could be most gratif ing. A realistic display of local L theran unity would be a mighty wi ness to other Protestants, to Roma Catholics, to the unchurched and eve to fellow Lutherans.

Another fine result of such a loc unity program might be co-operati work in such areas as Luther League young adults, adult education an

ristian service projects on the local mmunity or neighborhood level.

Still another result might be merg- between local Lutheran churches. pastors and lay representatives ap- nted by the Church would sit down l "speak the truth in love" to Lu- rans in local communities, a good mber of such volunteer mergers ld take place.

However, these Lutherans will have be persuaded that the mergers are being proposed for the purpose creating big congregations with pressive statistical records, but to engthen the work of Christ's Church oughout the world. With the proper ucational approach, our Lutheran ple will come to see that local rgers will benefit both them and Church-at-Large.

One of the keys to possible local rgers is the smaller congregation. rtainly the members of such urches deserve special commenda- n. From what has been observed, ny of the members of small urches show more interest and give more money per capita than do members of extremely large churches.

Members of smaller churches have sacrificed to keep their churches in operation. The contribution made by such churches has been significant. But with the United States constantly changing in urban and rural areas, these churches can make still greater contributions by merging with other smaller Lutheran congregations in their area. Such a project would release more pastors for overseas and American mission work, or for needed graduate studies. It would bring expansion and inspiration to the local church programs because of greater church membership, and it would also release more funds for the benevolence program of the Church, since overhead expenses in local areas would be decreased.

The Augustana Lutheran Church has been a leader in the Lutheran unity movement in the past. It is hoped that it can also lead the way in advocating a program of Lutheran unity and co-operation on the local level.

CORRECTION: An article in the Winter, 1961, issue of The Lutheran gest titled, "Lutheran College and "U" Students Seek Guidance—and d It," by Judy Schmidt conveyed the impression that Rev. Walter Wegner o served as Lutheran campus pastor at the University of Wisconsin until recent appointment as assistant professor in Old Testament Exegesis at ncordia Seminary, St. Louis, Mo., subscribes to the Darwinian theory of lution. This is not the case. Prof. Wegner subscribes unreservedly to the nesis account of creation. The Lutheran Digest regrets this inadvertent in- uracy and, in justice to Prof. Wegner, is glad to correct it.

Where Do You Stand?

By Bob Leonard

The old Roman philosopher and poet Horace once wrote, "Begin, bold, and venture to be wise." This sage advice admits several interpretatio One of them is to take a stand.

No one has ever made any real and lasting contribution to progr in any field without taking a definite stand on questions involving mo spiritual, civic or social matters.

The Master is a guiding example in this respect. Compromise was thinkable to Him. Everyone knew where He stood.

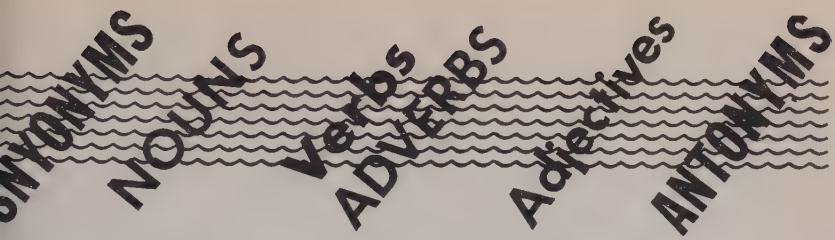
Some people shy away from revealing where they stand for fear hurting someone else's feelings. This is well-intentioned, but often misdirec consideration. It is true that we can hurt the feelings of others by expressi too vigorously or violently our viewpoint and convictions and denounci theirs. It is also true whether or not you offend depends much on the mann and the spirit you let it be known where you stand and what your convictio are. When done in a spirit of dignity and charitableness, combined with respect for the rights of others to disagree with you, it can earn the respe of even those who may seem most opposed to what you stand for.

A characteristic of our times is admiration for the pussyfooter, fen straddler or "middle-of-the-roader." This does not augur well. It is a reflection on spiritual integrity and indicates a corrosion of moral fiber.

Restraint, of course, is advisable in most situations and areas of li But in some areas trying to carry water on both shoulders is tantamou to stupidity and dangerous. In the last analysis, it cannot be done. The Bi says one can't serve two masters. If you are a person of genuine convicti you must choose one side of the fence or the other. It would be an odd ki of morality and education that urged us to be "relatively" honest, "sometim just, "for the most part" decent or "usually" tolerant.

If you read your Bible, history and biographies of outstanding men a women, you will be lead to conclude that greatness is never associated w compromise. You will find that it is in decisiveness, combined with chari gentleness and justice.

What you stand for is important. Equally important, if not more is to stand up for what you stand for. Life should be a continuous search the truth. Defending and promoting it tactfully, diplomatically and charita not only marks you as a person of conviction and dependability, but a makes you free.



Your Vocabulary Indicates More Than You May Realize

Tests show there's a definite correlation between the size of your vocabulary and your success potential in all fields of endeavor

By John Norman

Undoubtedly you have noticed for rs advertisements in magazines en- raging you to increase your vo- ulary. Virtually all of them assure that a good vocabulary will pave way to bigger and better things you. One such ad has appeared sistently as long as I can remem- and that goes back many years.

f you are like a great many others have seen and read those adver- ments, you did not put any credence in their claim that there is a connection between the size of your vocabulary and your success potential. You considered the course of instruction to be of little value and the advertisement just another pitch to part you with some of your hard-earned money.

That is where you have been mistaken. In years gone by, it had been thought, on the basis of observation in schools and colleges, that there was

a connection between the size of your vocabulary and the rung on the ladder of success you are capable of occupying. In recent years, scientific evidence has been adduced to confirm that observation and claim.

Tests of more than 350,000 people from all walks of life clearly show there is a remarkable connection between a good vocabulary and your success potential in every field of activity. The kind of vocabulary you have also offers clues to the type of personality you basically are.

The reason that your vocabulary is a barometer of your potential is that thinking is largely a verbal process: the more words you understand, even though you do not use them in ordinary conversation, the better your equipment for breadth, discrimination and accuracy of thought.

Most of the shadows of this life are caused by standing in our own sunshine.

The man who probably has done more to establish scientifically a correlation between a vocabulary and success potential is Johnson O'Connor, who has established what he terms Human Engineering Laboratories in eight U. S. cities, Mexico and Canada.

One of the functions of his laboratory is to discover natural aptitudes of the individual. After conducting thousands of tests, however, he found that aptitude alone is not enough to enable one to forge ahead in his field. It must be sustained and augmented by knowledge. This you acquire largely through the ability to understand and use words—a talent in which tive intelligence plays a part. size of your vocabulary is as ap not to be indicative of the degre intelligence with which you have b endowed.

Is it necessary to have a coll education for a good vocabula The answer is "no," although it m help. There are college graduates w have a poor vocabulary, while oth have a good one. To determ whether a higher education is a ma factor in acquiring a good voca lary, O'Connor measured the voca laries of 20 men who had quit sch at the age of 15 and worked their w up to major execut positions. Everyone them scored as high college graduates ha ing the same posit or comparable on Obviously, classro instructions are not the controll factor.

If you are interested in increas your vocabulary, there are a numb of ways in which you can effectiv do it. Your age does not enter in the picture.

In the first place, always look in your reading the words wh meaning you do not know. Get a no book and write them in it. Th periodically look over your list refresh your memory. Use the words, when the occasion arises, speaking or writing.

I know of two people who ha used this method with signal a gratifying results. One of them en

ıted from Europe. When he arrived this country, he did not know a gle word of English. That was out 20 years ago. Today, he has an usual command of the English nguage. He seldom has to use the ctionary to learn the meaning of rds, and he is a voracious reader. has also climbed the economic lder, being a vice-president of the m for which he works.

A dictionary is not ordinarily recmmended as good reading material. wever, reading it can be rather pful in enlarging your vocabulary, you read it with that purpose in nd. Surprisingly, reading the dicnary can also become interesting. is not as dull and ponderous as it y seem to be on the surface.

There are a number of helps on the rket available to you, too, to faliarize you with the English lanage. Among the books that may be commended are Johnson O'Conr's two-volume *English Vocabulary ilder; 30 Days to a More Powerful cabulary* by Wilfred Funk and rman Lewis, and Lewis' *Word wer Made Easy*. O'Connor's books range words in order of their diffity.

Can you consciously enlarge your cabulary? Judging by my personal perience, observation of others and the results of O'Connor's tests, the answer definitely is in the affirmative. Determination and interest will, of course, greatly facilitate the process.

You are also apt to find in enlarging your vocabulary that your capacity for remembering the meanings of words and their proper usage will become easier as you build. Most people who make more than average progress in mastering words couple their word-study with wide reading.

A note of warning should in conclusion be sounded. It is this: don't expect that boning up on words will in itself *assure* you betterment in position and economic status. While tests conclusively show that the high executives invariably have a large vocabulary, no one can guarantee that improving yours will automatically develop you into managerial and executive timber. A large vocabulary in itself does not incline you to get along with others or endow you with vision, imagination and initiative, qualities essential for leadership.

What the study of words *can* do is to open the door to a world of new ideas, enable to express yourself better and more effectively, and stimulate that inborn urge to learn. This makes it well worthwhile the effort. It will enable you better to say what you mean and to mean exactly what you say.

Do not think of your faults; still less of others' faults. In every person io comes near you, look for what is good and strong and noble. Honor that; oice in it; and, as you can, try to imitate it, and your faults will drop off e dead leaves, when their time comes.

—Ruskin

The Touch of Jesus

He touched her hand, and the fever left her.
—Matthew 8:15

The above words are chronicled of a woman who had been sick. The moment Jesus touched her, she became well.

The greatest need of our times, individually and collectively, is the touch of Jesus. It is not an assurance of physical miracles as in the case of the woman, yet it produces miraculous changes.

A good question to ask yourself is whether or not Jesus has *really* touched your life. The means of Christ touching you is faith in the sense of accepting Him as your personal Savior and Redeemer with all its implications. It includes more than mere profession of His philosophy and way of life. Faith without deeds is dead.

The touch of Jesus results in a renewed spirit such as exemplified by His inspiring and noble life. It is accompanied by renewed honesty with yourself and others, integrity of purpose, truthfulness, goodwill, understanding and uprightness of character.

Those whose lives have been touched by the Humble Galilean find it possible to understand one another, to reach agreements, to compromise differences, to subdue selfishness, to see purpose in life, and to live and let live as they strive for a better society.

The touch of Jesus is miraculous in that it enables you to overcome temptation, to overpower besetting personal sins, helps to improve personality, infuses a balanced sense of values, takes the fever from our distraught and hurried lives, relieves one from a sense of defeat and futility, and displaces it with calmness, purpose and direction. God becomes your partner. The motivation of whatever you undertake rises to a higher and nobler plane than self-consideration and self-gain.

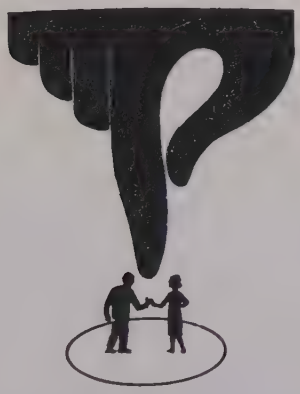
The touch of Jesus overcomes ill feeling, resentment and hatred. It helps to relieve inner tension. It inspires integrity and honor. It promotes justice and brings mercy. It displaces cruelty with compassion and offers pardon and forgiveness to all who wish it.

Your greatest need, barring none, is the touch of Jesus. Make sure your life has been touched by Him.

Look into the mirror and you will see the one who's mainly at fault

Don't Make Your Parents The Scapegoat

By Floyd Tessman



One of the con-
uous traits of
human being is
tendency to
me his faults,
rtcomings, mis-
s, misfortunes
lack of success
something or
ebody.

According to
lical account,
am tried to
me Eve, and in-
ectly God Himself, for having par-
en of the forbidden fruit. Eve, in
, blamed the serpent. Their de-
ndants have ever since blamed
r plights on various things. Al-
t invariably the fault is placed
re it does not in reality belong.
belongs mostly on *yourself*. Self-
ification and rationalization are
bane of human well-being.

Not only does this hold true of the
ividual, but also of nations. Our
nation is no exception. The image
our country that is projected in our schools is that we have always been right and never guilty of of creating situations and conditions that have contributed to war. The future does not bode well for any nation that clothes itself in self-justification.

In recent years, it has become fashionable to hold one's parents accountable for one's faults, failures, idiosyncrasies, maladjustments and a host of other things. They have become veritable scapegoats. As a result, the confidence of many well-meaning parents in their ability to raise children properly has been undermined. They are harassed no end by doubts of whether or not they are doing what is in the best interest of their children.

There is no doubt that there are many parents who do not measure up

to the great responsibilities of parenthood. The increase in juvenile delinquency bears that out. They were not qualified for marriage in the first place and would have served society by remaining single. Also, it cannot be denied that some well-meaning parents make mistakes in rearing their children. This does not, however, justify a blanket indictment of parents for their offsprings' inability to get along with others, anti-social behavior, idiosyncrasies, inability to cope with daily problems, maladjustments and so forth.

Those who have fallen into the trap of blaming their parents for whatever may be amiss with themselves overlook the fact that everyone is responsible for his or her own actions and attitudes toward life. They forget that every individual has a will and, in the last analysis, it is only the individual who can decide how that will is to be employed.

"As a man thinketh in his heart, so he is" and it's up to the individual to decide whether he will think positive, constructive and uplifting thoughts or negative ones and, as a result, stew in unhappiness and misery of his own making.

With the emergence of psychology since the turn of the century, the notion that little children are emotionally fragile, that a parent can wreck a child's entire life by being too affectionate or not affectionate enough or by being too indulgent or too much of a disciplinarian has been implanted in the public mind. The so-called progressive school of psychological thought held that a parent should not thwart the child emotionally during his formative years and, that to do would result in irreparable harm later adulthood of the child. Chi hood emotional experiences were s to be the basic causes for later mer aberrations and neuroticism.

This school of thought fortunat has been on its way out for so years now. Clinical psychologists a psychiatrists are more and more c carding that theory. The clergy, a whole, never did subscribe to p gressive education.

While the formative years of ch hood are important and have a be ing on adulthood, the fact rema that most human beings are endow with an inner strength that off adverse emotional experiences dur childhood. It has been found that average child is as tough psycholo cally as he is physically. Just as child's body has the power to ov come measels, whooping cough a other illnesses without lasting aft effects, so his mind likewise ov comes emotional shocks and frust tions from faulty rearing by his p ents.

Almost every community has so people who are making something themselves despite having had pare who were dismal failures as paren History is replete with examples such men and women, who did n allow an unhappy childhood to ru their lives. Among the examples th might be cited is Martin Luthe Yet Martin Luther changed the cour of history. Other notable exampl are John Stuart Mill, a great phil sopher, Robert Louis Stevenso another philosopher and write Beethoven, Florence Nightingale a

jamin Franklin.
he above-mentioned may be ex-
ional, yet the fact remains that
ordinary mortals likewise have the
acity to build worthwhile lives
pite a past full of psychological
dicaps. Many of them are, in real-
only psychic. Those who dwell
n and foster them do so, because
uits some purpose known only to
nselves. Time and again, it has
n demonstrated that, when they
nge their thinking processes, the
alled psychological handicap dis-
ears.
f it were true that what happens to
during your childhood determines
e and for all what your subsequent
rs of life will be,
rybody would be
med to be neurotic
the point of inter-
nce with normal liv-
. Everybody has
dhood experiences
are upsetting to a child such as
weaning process and the arrival of
ew baby in the family which top-
l you from your throne as the cen-
of undivided attention. The normal
vidual outgrows the unhappy ex-
ences of his childhood just as you
grow the clothes you wore as a
e tyke.
arents of today can find great
fort in the fact that the vast ma-
ty of normal, healthy-minded
ngsters manage to cope, without
fessional or special help, with
tever mistakes their parents may
e in rearing their children. It is
oming more and more apparent
youngsters who do not have a
otic need to be spoiled or to be
dependent cannot be spoiled and emotionally crippled for the rest of their lives.

More and more evidence is being adduced to show that mental illness, neuroticism or adult maladjustments are not usually caused by any particular event or experience, but by the way a person reacts to it. It is, as one competent, experienced and well-known psychiatrist has said, "Good old-fashioned character—a compound of inherited tendencies and our ability to tolerate disappointments—that determines whether we withstand childhood tragedies or whether they down us all our lives."

In recent years, we have heard and read much about so-called "parental rejection," "over-domination" and "over-indulgence." There is no denying that this may genuinely handicap some individuals. No two individuals are alike and no two people react exactly alike to a given situation or experience. The human being is not a machine which is unable to change its course once it has been set in the wrong direction. Man has a mind and a will with which he determines what course he will follow. The rearing-mistakes of his parents do not determine his ability to rise above obstacles. Basically that is found within himself.

The secret of life is not to do what you like, but to like what you do.

In recent years, we have become conscious of emotional maturity. This is tantamount to adjustment to life situations as you find them from day to day. Whether or not you are mature in adulthood has little or nothing

to do with your childhood experiences. In the last analysis, the essence of maturity consists of making the most of what you have to work with. This includes not only your opportunities and physical and mental endowments, but also your parents. To blame them for your discontent, unhappiness, frustrations, failures and whatever your unfulfilled desires and wishes may be is assuredly a sign that you have not reached, or even approximated, maturity.

Not long ago, I talked with a Lutheran pastor-counselor, who had undergone special clinical psychological training, about the tendency of blaming parents for maladjustments in adult life. He commented in effect, "Many of those who find their way into a psychologist, psychiatrist's or my office with emotional problems ask, 'How did it start?' instead of 'Why do I keep it up?' Anyone who really wants to be grown up emotionally can be, if he wants to be strongly enough. But he must first make the frank *self-admission* that he is as he is, because it suits some purpose of his own to be as he is. In counseling, my job does not consist in laying open a person's past so that he can lay his failings, weaknesses, peculiarities right at his parents' door. All that I, or even a psychologist and psychiatrist, can do is to lead him to face the naked truth about his *own* wish to be dominated or sheltered and dependent, and help him to take a stand for himself. When he arrives at that point, his past life, including his relationship to his parents, matters little."

Even the best-intentioned parents make mistakes in rearing their ch dren. Everything they do and say not for their ultimate good. Chi rearing is one of life's greatest ch lenges and also one of life's great responsibilities. It is regrettable th our education is all too often n lected in this respect. It is much a hit and miss matter. But to s "There are no problem children, o problem parents" is misstating case and doing conscientious pare an injustice. Little children are nei er angels nor imps. Neither are th mere putty in the hands of adults

Research has established that e a little child can be responsible his own bad upbringing. It takes t to make an emotional bargain. W parents become too authoritarian over-indulgent and over-protective may well be that the child craves ing bossed or has a great need being overly protected. One pers ality modifies and plays on the oth

Parents can and do set an inspiri or an uninspiring example of cond which influences basic mental, mo and spiritual growth. However, ceptance or rejection of the ba ground they provide is a matter the child's individual character.

"Thou shalt honor thy father a thy mother that it may be well w thee, and that thou mayest live lo on earth" prohibits blaming yo parents for your lot in life. The b we sleep in is usually of our o making. If you look into the mirr you will see the person who is p marily to be blamed. Be thankful all the good your parents have do for you, and you will not be inclin to make them scapegoats.

Words to Guide and Inspire You

The Lord is good, a strong hold in
e day of trouble; and he knoweth
em that trust in him.

—Nahum 1:7

I am the door; by me if any man
nter in, he shall be saved, and shall
o in and out, and find pasture.

—John 10:9

Call unto me, and I will answer
ee.

—Jeremiah 33:3

I am the resurrection, and the life:
e that believeth in me, though he
ere dead, yet shall he live: and who-
oever liveth and believeth in me shall
ever die.

—John 11:25, 26

Whosoever shall do the will of my
ather which is in heaven, the same
my brother, and sister, and mother.

—Matthew 12:50

Whosoever heareth these sayings of
ine, and doeth them, I will liken
m unto a wise man, which built his
ouse upon a rock.

—Matthew 7:24

It is the Lord who goes before you;
e will be with you, he will not fail
ou or forsake you; do not fear or be
smayed.

—Deuteronomy 31:8

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you alway, even unto the end of the world.

—Matthew 28:18-20

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

—Matthew 5:16

Thou openest thine hand, and satisfiest the desire of every living thing.

—Psalm 145:16

If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.

—Psalm 139:9-10

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

—Luke 9:23

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

—Matthew 5:6

Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.

—Isaiah 26:3

Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

—Romans 12:2

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

—John 14:34-35

Where the Spirit of the Lord is, there is liberty.

—II Corinthians 3:17

If we live in the Spirit, let us also walk in the Spirit.

—Galatians 5:25

Faith is the substance of things hoped for, the evidence of things not seen.

—Hebrews 11:1

I will praise thee; for I am fearfully and wonderfully made: Marvelous are thy works.

—Psalm 139:14

Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you.

—John 13:13-15

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things.

—I Corinthians 9:24, 25

By grace are ye saved throug faith; and that not of yourselves: is the gift of God: Not of works, le any man should boast.

—Ephesians 2:8

Prove all things: hold fast th which is good. Abstain from all a pearance of evil.

—I Thessalonians 5:21,

Godliness with contentment is gre gain. For we brought nothing in this world, and it is certain we ca carry nothing out. And having foo and rainment let us be therewith co tent. But they that will be rich fa into temptation and a snare, and in many foolish and hurtful lusts, whi drown men in destruction and perd tion. For the love of money is th root of all evil.

—I Timothy 6:6-

Let your conversation be witho covetousness; and be content wi such things as ye have.

—Hebrews 13

Where two or three are gathere together in my name, there am I i the midst of them.

—Matthew 18:

I had fainted, unless I had believe to see the goodness of the Lord in th land of the living. Wait on the Lord be of good courage, and he sha strengthen thine heart: wait, I say on the Lord.

—Psalm 27:13,

Wine is a mocker, strong drink raging: and whosoever is deceive thereby is not wise.

—Proverbs 20

What shall it profit a man, if h shall gain the whole world, and los his own soul?

—Mark 8:

Greater love hath no man than this, at a man lay down his life for his iends. Ye are my friends, if ye do hatsoever I command you.

—John 15:13, 14

Owe no man any thing, but to love ıe another: for he that loveth anher hath fulfilled the law.

—Romans 13:8

Love your enemies, do good to em which hate you. Bless them that ırse you, and pray from them which spitefully use you.

—Luke 6:27, 28

Teach us to number our days, that e may apply our hearts unto wisom.

—Psalm 90:12

Better is the poor that walketh in s uprightness, than he that is perrse in his ways, though he be rich.

—Proverbs 28:6

If a house be divided against itself, at house cannot stand.

—Mark 3:25

Whosoever will save his life shall se it; but whosoever shall lose his e for my sake and the gospel's, the me shall save it.

—Mark 8:35

He which soweth sparingly shall ap also sparingly; and he which weth bountifully shall reap also untifully. Every man according as purposeth in his heart, so let him ve; not grudgingly, or of necessity: r God loveth a cheerful giver.

—II Corinthians 9:6, 7

As we have therefore opportunity, us do good unto all men, especialunto them who are of the houseld of faith.

—Ephesians 6:10

The spirit and the bride say, come, and let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

—Revelation 22:17

For when we were yet without strength, in due time Christ died for the ungodly.

—Romans 5:6

No chastening seemeth to be joyous . . . but . . . afterward it yieldeth the peaceful fruit of righteousness unto them which are excercised thereby.

—Hebrews 12:11

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

—John 14:27

We walk by faith, not by sight.

II Corinthians 5:7

In Him we live and move and have our being.

—Acts 17:28

Whosoever shall do the will of God, the same is my brother, and my sister, and mother.

—Mark 3:35

As many as received him, to them gave he power to become the sons of God, even to them that believe in his name.

—John 1:12

And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

—Matthew 25:40

THE REGRET OF THINGS LEFT UNDONE

It isn't the thing you do; it's the thing you leave undone
That gives you a bit of a heartache at the setting of the sun.
The tender word forgotten, the letter you did not write,
The flowers you did not send, are the haunting ghosts at night.

The stone you might have lifted out of a brother's way;
The bit of heartsome counsel you were hurried too much to say;
The loving touch of the hand, the gentle, winning tone
Which you had no time nor thought for with troubles enough of your own.

Those little acts of kindness so easily out of mind,
Those chances to be angels which we poor mortals find—
They come in night and silence, each sad, reproachful wraith,
When hope is faint and flagging and a chill has fallen on faith.

For life is all too short and sorrow is all too great
To suffer our slow compassion that tarries until too late;
And it isn't the thing you do; it's the thing you leave undone
Which gives you a bit of a heartache at the setting of the sun.

—Margaret E. Sangster

You and Your Mind

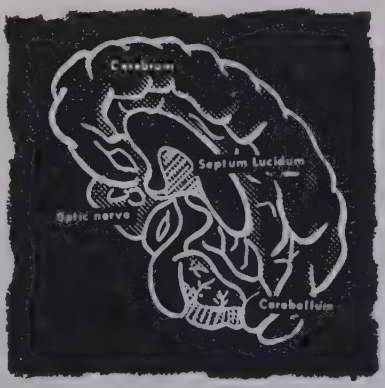
By Harold Greene

The study of the human mind has ngaged men for centuries, especially uring the past one. Philosophers and ther thinkers have speculated on it. Ien of science have tried to probe its orkings. It is still a mystery to a rge extent. Not too much is known bout it. However, it is generally ecognized to be the seat of great ower which can be used for weal r woe.

The kind of mind you and I have of the utmost importance. What nat mind is, is rgely up to us. Ve can develop or eglect it. We can ven destroy it for ll practical pur-oses.

The word mind" in the ense of spirit and ot in the sense of ative intelligence s found in the ible an impressive number of times. For example, in the book of Philippians you find these words, "Let this mind be in you, which was also in Christ Jesus." Anyone who emulates that mind, as revealed in the thinking, attitudes and life of the Master, is headed for greener pastures.

The mind is frequently equated with intellectual brilliance, the intelligence quotient, or the ability to grasp and to reason. Men stand in awe of intellectual giants such as Seneca, Socrates, Galileo, Newton, Luther, Einstein and others. Of vastly greater importance than intellectual powers, however, is the moral and spiritual condition of your mind.



Herbert Spencer once wisely observed that "men-

tal power cannot be gotten from ill-fed brains." In this respect, your mind is like your body: what it is depends on what you put in it.

If you feed your body on a diet, let us say, of coffee, rolls, toast and top it off with a cigarette as so many do day after day, it will not be long before your body becomes weak, develops aches and pains and deteriorates to the point of liability. It will not be capable of sustained physical exertion. Your physical vitality, endurance and efficiency are largely determined by what you put into your stomach.

The parallel is apparent: the type of mind you have depends on what you feed it. If you feed it on the equivalent of coffee and rolls by giving it nothing more sustaining and stimulating than a diet of much of the trash offered on TV and movie screens and by many magazines and periodicals, it will become anemic, weak and flabby. Your mind's creative potential will be stunted. Even worse than that is to feed it with the salacious by means of conversation, reading and visualization. It is poison and kills whatever is morally good and spiritual. It is as the Good Book says, ". . . the carnal mind is enemy towards God." You cannot play with mud and not become besmirched.

Your mind is an amazing instrument. It is the most amazing part of you because it is, in the last analysis, *you*. You are "fearfully and wonderfully made" to a large extent because of the nature of your mind. Your body is only a receptacle for it or a vehicle for it to get around. The more you use your mind, the better it becomes. Disuse rusts it. It isn't like your automobile, vacuum cleaner or anything else mechanical that wears out by hard use. The more you use it the more productive it becomes. The way to become a thinker is to think and to think more.

The New Testament makes it clear that God expects you to use your mind in His service and on behalf of mankind. That is the primary purpose He endowed you with it. It is not for the purpose of scheming how you may advance yourself at the expense of others. Christ spoke plainly when He said, "Thou shalt love the Lord thy God . . . and with all thy mind."

There is nothing obscure or puzzling about what the Master meant. Properly motivated, you love God with your mind, when you use it aright and when you make the most of its possibilities. Most of us will have to plead guilty of not doing that. We are far from exhausting our mental potentialities.

You love God with your intellect, when you think clearly and honestly, when you pursue truth and seek knowledge, and when you solve problems with logic and intellectual integrity.

If you feed your mind on the wisdom and truths contained in the Good Book, on literature and art and studies that are uplifting, pure, noble, beneficial and discipline your thinking, your mind will serve the Kingdom of God. It will be a source of good for those whose lives you touch. It

ll give you power to rise above that
ıich is detrimental to your cultural,
ɔral and spiritual wellbeing.

One of the regrettable facts of life
that many allow their mind to
ɾophy. They become dull and un-
teresting for the reason that they
ve no vital interest in anything
ɔrthwhile outside of themselves. In
e case of women, many try to com-
nsate themselves with so-called
ımor, a futile veneer to conceal the
ing process. Vanity and youthful-
ss are not the same.

The true age of a person is not
ronological, but mental. Even the
cients realized this. Cicero, for ex-
ıple, once wrote, "As
approve of a youth
at has something of
e old man in him, so
am no less pleased
th an old man who
s something of the
uth. He that follows this rule may
old in body, but can never be so
mind."

Undue emphasis today is being
ıced on youth. This has always been
e case. The admiration of and de-
tion to youthfulness, and the im-
rtance that is attached to it have
ll-nigh become a fetish. Many
ead getting older and old. This is
erlooking the fact that, if you
ren't getting older, you would no
ıger be among the living. What
ey forget is that the number of
ars you have lived and your phy-
al condition do not determine
ether or not youth has slipped
ay from you.

Unlike your body, your mind does not necessarily have to get old with the passing of years. Its vigor and youthfulness can be maintained up to almost the very end.

In this connection, I remember particularly Uncle Phil, as he was affectionately known in the community where I was brought up. He never fell into the mental pitfalls and ruts that many do to put them out of step with life. Never living in the past and despairing of the future, with a sense of humor and twinkle in his eyes, he remained young and enjoyed life to the last.

Think twice before you speak, especially if you intend to say what you think.

The preservation of youthfulness of minds depends on how you use that mind. Your thought processes and attitudes enter importantly into the picture. A youthful mind irrespective of age is an interested mind. Whether or not you maintain interest in life depends upon the food you feed your mind.

No better preservatives for youthfulness of mind can be found than in Christianity. It is a positive and constructive way of thinking and living. It is unexcelled therapy that constantly renews. Not only does it provide you with hope and optimism, but also with satisfying purpose and direction. When rightly understood and genuinely embraced, Christianity stimulates and maintains a zest for living that the inexorable march of time does not dull.

How Courageous Are You?

By Clarence H. Clark

Someone once observed, "He who loses wealth loses much; he who los a friend loses more; but he who loses his courage loses all." A person wit out courage is without an anchor. Courage can be acquired. An attitude courage should be cultivated by every one.

	Always	Some-times	Neve
1. Do you assume your share of responsibility at home, at work and in organizations you belong to?	10	5	0
2. Do you defend publicly your Christian faith, when the occasion arises?	10	5	0
3. Is your life a contradiction of the Christian principles you profess to believe in?	10	5	0
4. Do you tell "white lies" to save yourself trouble?	0	5	10
5. Do you tend to dwell on your reverses rather than on your achievements?	0	5	10
6. Do you try "to keep up with the Joneses" instead of being your plain self?	0	5	10
7. Is it more important to you to be right than popular?	10	5	0
8. Are you a slave to fashion?	0	5	10
9. Do you discharge your daily duties even when you don't feel like it?	10	5	0
10. Do you look into the future with confidence?	10	5	0
11. Do you complain to others about your misfortunes, disappointments and setbacks?	0	5	10
12. Do you encourage those less fortunate than yourself?	10	5	0
13. Do you make yourself do the things you fear?	10	5	0
14. Do you keep calm in the face of danger or times of crisis?	10	5	0
TOTAL			

Add your scores at the bottom of the three columns. If they total 140, yo are unusually brave and a rare exception. An average score on this test is 10

MAN IS NO FRIEND OF HIS

The English sparrow—from a 1889 etching

By Daniel Lane

"These pesky little pests must be njoying special divine protection," ɔmmented a gardener this summer fter giving up his battle with ɔarrows in trying to keep them from iiding his garden.

And so it is, according to two ac-ɔunts in Matthew 10 and Luke 12. espite the resourcefulness of man trying to eliminate them, the ɔarrow is one of the most numerous rds in North America.

In Biblical days, the sparrow had ɔmmercial value. They were sold ʏo for a farthing or five for two rthings. Today, there is no market ɔr them.

They are universally considered pestiferous, destructive and a general liability. Farmers, gardeners and orchardkeepers would just as lief they were an extinct species of the bird family. Even with the average ornithologist, sparrows find little or no favor. One ornithologist has described them as "the worst avian pests introduced into this or any other country.

That little skittering, brawling, pugnacious, twittering and durable feathered creature you know as the English sparrow is in reality neither English nor a sparrow. It is a finch. It derived its name from the fact that it was imported from England.

Nor is England its home. It is a native of Africa, from where it spread

in centuries gone by northward into Europe. It is found all over the Old world, from the British Isles to Siberia.

The man responsible for the teeming sparrow population in North America today is Nicholas Pike. In 1850, he was the U.S. counsel-general to Portugal and imported eight pairs of sparrows to fight a plague of canker worms in his home town, Brooklyn, New York. When they arrived, they attracted considerable attention. His neighbors considered them a curiosity. Before 1850, the English sparrow was unknown on the North American continent.

The original 16 immigrant-sparrows didn't survive. Two years later, however, other sparrows were brought into the country. It was not long before they began spreading as fast as germs.

As they fanned out, the destructiveness of the sparrow was gradually realized and deplored. The regrets that they had been imported were general. They usurped the birdhouses of martins, tree swallows, bluebirds and other birds. They stole the robins' nesting material and consumed the food that favorite songbirds had been accustomed to find. They destroyed the eggs and the young of other species, pilfered fruit and grain, bringing sizeable losses to the growers. Insects and worms continued to be as numerous as ever.

The sparrow became the bane of farmers, orchardkeepers, gardeners and lovers of songbirds. A war of extermination was declared by man. Its nests were destroyed. It was shot, netted and poisoned, but all to no avail. Being amazingly prolific and breeding earlier than most native species of birds, the sparrow beat the Westward Movement, which came to an end in 1890, to the western coast by a comfortable margin. It reached the San Francisco region by 1875. In less than 25 years, it had spread from coast to coast in such numbers that even the United States Department of Agriculture was compelled to outlaw it.

The peak of the sparrow population in our country was reached in the early 1900's. During that period, the sparrow found the horse a valuable ally in its battle for survival by providing it with food. As the automobile gradually replaced the horse, the sparrow population began to decline and it temporarily appeared as if man would win his war against it. But the sparrow refused to become a victim of the machine age. It proved itself of greater resourcefulness and adaptability than had been anticipated. It not only survived, but began to increase again in such numbers that today there are perhaps as many sparrows around as there ever have been.

That's the story of the English sparrow, a bold warrior in his battle with man. As a nervy and chesty little fellow, he takes first prize in birdom. His behavior may not ingratiate him with you and you may just as soon see him extinct, but you can rest assured he will be around for a long time.

CALL FOR INTEGRITY IN THE CHURCH—

The Eighth Commandment and The Church

Ugly facts came to light, when the enate Anti-Trust and Monopoly Sub-ommittee opened its probe into price xing.

Two former executives of an in-ustrial empire, dismissed by the firm fter pleading guilty to charges of rice fixing, testified that they had cted on "orders from above." When company official flatly denied their legation, the chairman said, "Some-ody's lying."

Few Americans seem to be shocked such disclosures. The public is ther apathetic, for one thing. Un-mployment figures notwithstanding, ost of the people have food, othing, shelter, cars, tobacco, cos-etics and beverages. What more can nyone ask?

For another thing, standards of morality are fuzzy. After all, aren't we living in the age of day-to-day diplomacy and fighting a war of nerves in which anything goes? When you're up against an international propaganda mill, when you have to deal with unprincipled tyrants, when you know that brush-fire wars can erupt into an end-all conflagration, does it pay to quibble about honesty?

Indeed, it does!

America will have no strength to spare for victims of oppression, if she does not look to her honor. Honor is her long suit—not political intrigue, not gambling with human life for space spectaculars, not guerrilla warfare. America's vigor follows a straight line to a document which

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begins: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights," and ends with the climactic: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

We need integrity in management and labor, in business and government on every level. We need truthfulness in our courts, our offices, schools and homes. We need truth-telling in our newspapers and periodicals, on radio and TV. We must preserve our sacred honor, or we perish.

And we need integrity in the church.

Here, of all places, the world must see singleness of heart and uncompromising uprightness. If truth and truthfulness find no rootage here, if they do not grow up strong and bear fruit here, what is left for America and the world but doom?

The world expects, and it has a right to expect, that Christians will not "bear false witness" against their neighbors, least of all against their fellow Christians. Their common devotion to the Lord Jesus Christ embraces His will to love one another and to speak the truth to one another.

The world expects, and it has a right to expect, that Christians bound together in a church body will handle their mutual concerns on a very high plane. They will approach common tasks and difficulties as men of honor, as truth-loving and truth-seeking Christians.

When differences arise, men of the church will not violate confidences, utter half-truths, color facts, distort issues, ridicule, slander, defame, vilify, or resort to tactics which savor of pathological lying—all in the name of religion! !

If you receive literature which in the name of the "church" or "Christianity" maligns people and otherwise betrays a want of Christian principle, mark it *refused*, and put it back in your mailbox. For we still believe in the Eighth Commandment and all of its implications.

Man must work. That is as certain as the sun. But he may work grudgingly or he may work gratefully; he may work as a man or he may work as a machine. There is no work so rude that he may not exalt it; no work so impassive that he may not breathe a soul into it; no work so dull that he may not enliven it.

—Selected

I never yet have heard man or woman much abused that I was not inclined to think the better of them, and to transfer the suspicion or dislike to the one who found pleasure in pointing out the defects of another.

—Jane Porter

Your tomorrow depends on what you do with the present, so it is well to ponder the question:

Are You Growing or Groping?

By Delmer Howard

It is perhaps trite to observe that nothing in life is stationary. This includes you in your three main constituting elements: body, soul and mind.

Nothing stands still, including you. It is as Lord Byron once penned, "I am not now that which I have been." Change for better or worse is constant and continual. You either grow or shrivel, progress or retrogress, but you cannot stand still. All change is not growth. The inflexibility of natural, spiritual and moral law that nothing remains the same is readily observable all around you. The work of creation is not yet completed.

The purpose of divine creation of the world was good. This is to be inferred from the fact that, when God saw everything He had made, He pronounced it not only good, but "very good."

God's work of creation is still in progress. It is an error to think of creation, when God created the heavens, the earth and man, as finished, done and completed. Not only is God ceaselessly creating in the outward world, but the creative process can become active in us, if we give it a chance. Scripture says, "Behold I make all things as new." You were born not to atrophy, not to die, but to create and live in the highest sense of the word. To live is to grow and to grow is to live, spiritually speaking. This is also true in a limited sense of other phases of life. Whenever that is not the case, you are groping through life, even though the creature and material comforts you are enjoying may reflect prosperity.

Life on earth is intended as a preparation for the larger, better and perfect life in store for the true believers in Christ. It is meant for all, but to achieve it, you must accept God's terms. They are tersely set forth in John 3:16.

That we were created to live and

grow is apparent from the Apostle Paul's words that we were "chosen in Him before the foundation of the world." The Apostle Peter wrote that we have an "inheritance which is incorruptible, undefiled, and that fadeth not away."

When you realize this great truth and translate it into terms of daily living, you find yourself growing instead of groping. It is this that gives your life sustaining purpose, deep meaning and inspiring direction. With this conviction and philosophy you are not apt to find yourself seized by a sense of futility.

Such was the case with John R. One evening, he came over to my home for a visit. The moment I laid eyes on him, I noticed something of a deeper nature was bothering him. Discouragement and defeat seemed to enshroud him. During the course of our visit, it developed that his attitudes towards life in general were twisted. He regretted he ever had been born. He felt he had nothing to contribute and, if he had anything, it would be of little account and make no difference. He saw no purpose in the pursuits of life as they are carried on. "Why do this or that?" he asked. "It's all so futile and useless."

The trouble with John R. was that he was living too much for himself, which always boomerangs. He lacked vision that is born of faith in a higher and better life by reason of Christ's vicarious work of atonement. If he had ever been spiritually quickened, he had stopped growing and atrophied to the point of stumbling around. He had regressed to the point where he no longer knew what life was all about. It is readily understandable why life had become barren for him. He was failing to work "while it is day" and "the night had come."

That it is imperative to grow spiritually is apparent from the Biblical words, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ (II Peter 3:18). The "knowledge" referred to here is not academic knowledge. It is knowledge in the sense of the saving faith that expresses itself in the deeds, attitudes and virtues that were the Master's.

A great deal has been said and written about mental and emotional growth and development. That this is important and contributes to personal wellbeing and effectiveness as well as to more harmonious human relationships socially and otherwise, can hardly be denied. Man has been given a head that he should use it. He has been endowed with intelligence for creative and constructive purposes. When it is used thus and nurtured on whatever is good, noble and uplifting, the mind grows.

Unfortunately mental and emotional growth and development do not go hand in hand. It is an established fact that the woods is full of highly intelligent and intellectually developed men and women who are still in their rompers emotionally. Despite their expanded mental horizons, they are not able to adapt and adjust themselves satisfactorily to life's changing conditions as they confront them. Their reactions are those of a child. They are mentally disciplined, but allow their emotions to run riot to determine their behavior. They make

heir way through this life gropingly nd as a result suffer hurts and umps.

Emotional growth and maturity annot be overemphasized. It has een given too little attention in the ast and still is. The erroneous assumption is made, it seems, that a erson automatically grows emotionlly as he or she attains physical dulthood and gets older. Not a few re they who have the body of a man r woman, but the emotional makep of a 10 to 15-year-old youngster. t is perhaps not without basis to asume that the Apostle Paul had such n mind, when he wrote, "When I vas a child, I spake as a child, I nderstood as a child, thought as a child: ut when I became a nan, I put away childsh things."

The emphasis in the criptures is primarily n spiritual growth—spiritual in the ense of the proper relationship with od through Christ and a resultant ight and harmonious relationship vith your fellowmen. This is natural, or first things come first. No one rofits anything by gaining even the vhole world, if he loses his soul. On he other hand, it is amazing to what xtent the Bible deals with the human motions, such as love, hope, compassion, trust, fear, anger, jealousy, elfishness, greed and so forth.

There is a correlation between spirtual and emotional growth. Where rue spiritual growth is found, there s a corresponding emotional improvement and development. No one an love God and not his fellowman. Science bears this out. Repeated personality tests consistently show that Christians, as a group, have better personalities.

Does this mean that professing Christians who have emotional problems requiring professional care, or to a lesser degree, lack Christian faith and are not spiritual? Not at all. In the first place, no one can reach spiritual perfection in this life and hence is subject to the frailties of man. Secondly, emotional conflicts often stem from the subconsciousness over which the conscious mind has little or no control.

Does emotional growth always mean spiritual growth? The answer is no, even though the reverse is always the case. It is not *per se* accompanied by spiritual growth. A person may be quite emotionally mature and yet totally bereft spiritually.

One way to live longer is to cut out all the things that make you want to live longer.

To realize spiritual growth, you must do something about it. It is not an automatic process. You must consistently work at it. This is apparent from the Pauline words, "I have fought a good fight." Peter exhorts to "be sober, be vigilant." You must maintain a receptive mood so that divine grace can remain operative in you. Indifference can be disastrous. God compels no one to accept the truly good things of life. You must be desirous of spiritual growth and strive for inner improvement. Once a Christian is no guarantee of always a Christian.

Are you growing or groping? Think it over.

Walk More and Feel Better

By Earl Barton

One of the nation's better known walkers is ex-President Harry S. Truman who has, with more or less regularity, walked for years for health and exercise. He is an example of what walking can do for one. At the age of 77, when most men are retired and whiling their time away in a rocking chair, he is still virile, alert, robust and active. Fit and ruddy, he attributes his stamina and physical well-being in part to his lifelong habit of walking.

The therapeutic value of walking is generally recognized by the medical profession despite the lazy man's quip that he gets his exercise by being a pall bearer at the funerals of his friends who exercised. It acts not only as a physical tonic, but as a restorer of jaded and worn nerves, too.

I personally know a man who gained his way back to health through the simple method of walking. At the age of 44, he was a physical and nervous wreck despite no organic ailment. He was compelled to give up his job. He had to spend much of his time in bed. Nervous tension brought about by anxiety had reduced him to a shadow of what he had been in his prime. He started uneasily to take regular walks. At first they were short, increasing them gradually in length as he regained strength. Today, he walks four to seven miles almost daily and feels and looks like a new person although he is approaching the mellowing age of three score years. Walking did more for him than the gulping of thousands of pills and gallons of medicinal fluids.

As a relaxer, there are few forms of exercise that are better than just plain walking. It is one of nature's best tranquilizers.

Walking for health and exercise does not mean you have to walk a specific distance every day, like a couple of miles, in order to be benefited by it. If you don't feel like walking a mile, walk a half mile. Walk whatever distance you feel like walking. For maximum benefit, don't feel you have to walk each and every day. During inclement weather, you may be better off indoors. Worry over how far you should walk and whether you should walk every day takes the pleasure out of walking and reduces its therapeutic benefits. Walking is not a strenuous exercise, yet few other forms are more stimulating. It is good exercise for people without a specific medical problem that would keep them from walking or make it inadvisable. Your family doctor would be the best judge of that. Under ordinary conditions, it's good for

all ages, especially for the elderly.

For an elderly person, it has value if for no other reason than that it is an activity; it is doing something, not just sitting around and worrying about every ache and pain. It helps to get one out of yourself, your surroundings, your lethargic state and "to think healthy." There is no better medicine for this than just plain walking.

For walking to be beneficial, it is not necessary that you walk at a brisk pace, although it is to your advantage, if you do. You derive most benefit from it for yourself, when you walk at a pace you enjoy.

To add to the invigoration of walking, breathe deeply, something which is generally neglected. Most of us are just neck-breathers. A good habit to get into is to walk about six steps while you are exhaling and six steps while inhaling. If you can take more steps without discomfort during the process, better yet. That extra ozone you get down deep into your lungs does something for your bloodstream.

So walk more, wake up and feel better. It's great to be alive, when you feel alive.

A year ago this past summer, two English soldiers and an English woman doctor received national and international publicity. It was for a reason that most of us should do more of: walking. This trio walked from the Pacific coast to the Atlantic coast.

The out-of-the-ordinary is what usually finds its way into public print. In this case, it was mere walking, even though it was for a long distance.

There is so little walking today that, when someone does any amount of it, he stands out like a tall church steeple in a somnolent village. Some fear the day may come, when people will have mere stumps for legs because they are not used.

Most of us avoid walking, if we possibly can. This is unfortunate. Even if it's only a couple of blocks to church or to the corner-grocery, we jump into a car and drive. This, of course, is in no wise discouraged by the automobile and gasoline and oil people.

If all the cars in the U.S. were placed end to end—it would be Sunday afternoon.

Not only do older people do not enough walking, but we are training the upcoming generation to regard walking as old-fashioned, as a relic of the horse-and-buggy age and something which you do only, if you have no other way of getting from place to place. We provide grade and high school pupils with buses instead of letting them walk and wake up, which would be good for them. Then inconsistently we turn around and build big school gymnasiums so they may get some physical exercise. Then, too, inconsistently we all agree walking is good—for the other fellow.

He who can take advice is sometimes superior to him who gives it.

THE LOOM OF TIME

Man's life is laid in the loom of time
To a pattern he does not see,
While the weavers work and the shuttles fly
Till the dawn of eternity.

Some shuttles are filled with silver threads
And some with threads of gold,
While often but the darker hues
Are all that they may hold.

But the weaver watches with skillful eye
Each shuttle fly to and fro
And sees the pattern so deftly wrought
As the loom moves sure and slow.

God surely planned the pattern:
Each thread, the dark and fair,
Is chosen by His master skill
And placed in the web with care.

He only knows its beauty
And guides the shuttles which hold
The threads so unattractive
As well as the threads of gold.

Not till each loom is silent
And the shuttles cease to fly
Shall God reveal the pattern
And explain the reason why

The dark threads were as needful
In the weaver's skillful hand
As the threads of gold and silver
For the pattern which He planned.

—Anonymous

A PETITION

God of the open spaces,
Of windswept sea and sky,
Lift me above the narrow things
That all around me lie.

Teach me to see Thy Presence
In fleecy clouds of light
And the calm celestial beauty
Of a starlit sky at night.

Strengthen my halting faith
With the miracle of spring;
Warm it with the glow of autumn
That Indian summers bring.

Grant me love and tolerance
From thoughts of self-release
And let me read in calm old faces
The blessing of Thy peace.

—Etta M. Jackson

IT'S THE TRUTH

Love that is hoarded, molds at last
Until we know some day
The only thing we ever have
Is what we give away.

And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day;
The only things we ever keep
Are what we give away.

—Selected

A MERRY-MAKING PARSON

A teacher in a Sunday school, to
  Give her class delight,
Had all her little students at a
  Party Christmas night.
The parson of the church had heard
  The children would convene
And thought it would be jolly to
  Look in upon the scene;
And so he donned his coat and
  Hat and happily set out
To see his little flock at play—
  A pastoral "good scout."
He rang the doorbell and,
  Admitted to the entrance hall,
He told the servant, "Don't an-
  Nounce me; I'll surprise 'em all."
With coat and hat removed, the
  Parson quietly drew near
The spacious parlors from whence
  Came the buzz of voices clear.
Then down on hands and knees he
  Went, and bounded in that way,
Emitting funny noises something
  Like a horse's neigh.
A deadly silence followed; he
  Glanced upward from the floor,
And saw the Ladies' Aid group—
  His kiddies were next door!

—Anon

KINDNESS

Kindness isn't sacrifice or
  Giving alms, my lad,
It's simply sharing happiness
  With someone who is sad.

Kindness is unselfish thought,
  Unselfish, friendly deed,
Inspired by the wish to aid
  Some brother who's in need.

Kindness is forgetfulness
  Of our own worldly aims,
Forgetfulness of all but this:
  Our needy neighbor's claims.

Kindness is a loving guide
  That shows us how to live,
A treasure which, the more we spend,
  The more we have to give.

—Nick Kenny

INGRATITUDE

He doesn't go to church, they say,
  But he's very kind and good
And people lionize him for doing
  What he should.
They seem to think his goodness
  Comes because he stays away
From the church that brought our
  Virtues into this world to stay.
Who taught the love for children:
  To care for poor and ill?
Who brought to earth the heavenly life,
  With living, kind goodwill?
The world owes all these gifts to
  Christ: He's in the church today;
That good man owes his all to Him—
  And now he stays away.

—Charles M. Rauch

GIVING AND FORGIVING

What makes life worth the living
  Is our giving and forgiving;
Giving tiny bits of kindness
  That will leave a joy behind us,
And forgiving bitter trifles
  That the right word often stifles,
For the little things are bigger
That we often stop to figure.
What makes life worth the living
  Is our giving and forgiving.

—Thomas Springer

Father, take not away
The burden of the day,
  But help me that I bear it
As Christ His burden bore,
When cross and thorn He wore
  And none with Him could share it;
In His name help I pray!

I only ask for grace
To see that patient face
  And my impatient one;
Ask that mine grow like His—
Sign of an inward peace
  From trust in Thee alone,
Unchanged by time or place.

Beatitudes for a Housewife

By Herbert Carr

Blessed is the mother and housewife who nourishes the spiritual welfare of her children, for she has the wisdom of putting first things first.

Blessed is she whose daily tasks are a labor of love, for she translates duty into a privilege.

Blessed is she who mends stockings, toys, and broken hearts, for her understanding is a balm to humanity.

Blessed is she who inculcates into her children the ideals and ways of life of The Master, for their gratitude to her shall increase with the years.

Blessed is she who serves laughter and smiles at every meal, for she contributes much to family joy and solidarity.

Blessed is she who preserves the sanctity of the home, for hers is a sacred trust that crowns her with dignity.

Blessed is she, if she refrains from complaining and meets little annoyances with cheerfulness, for she shall reap the unquestioned love and loyalty of her mate all the days of his life.

Blessed is she, if she is contented with what her husband is able to provide and does not cast covetous eyes at the luxuries of the neighbors, for she shall know a larger degree of inner peace and happiness.

Blessed is she, if she holds up her end of the household partnership, for she shall grow in strength and self-respect.

Blessed is she, if she makes a good home, for she shall know the abiding joy of sharing its atmosphere.

Blessed is she who cultivates a balanced sense of values, for her example shall live after her.

Blessed is she who accepts the vicissitudes of life with Christian magnanimity, for she shall grow in strength of character.

Blessed is she who is content with her feminine role in home and society, for respect and distinctive beauty of spirit shall be hers.

The Great Puzzle That Is You

Man Is Variously Described, but no one description embodies all that he is

By Harry C. Meserve

Each man, some have said, is a free individual. By his thought, knowledge and will power, man makes himself what he is and is responsible for all that happens to him.

This has been one of the deepest and most fruitful insights of the modern age. It overturned the divine rights of kings and the authoritarian church and state. It set men free from slavery of many kinds. It created the idea of democracy and nourished the dreams of equality and brotherhood. Man, it insisted, possessed, merely by virtue of his humanity, a divinely given right to be himself, to express himself, to maintain his own individuality against the encroachments of society and government.

This view of man lifted the individual up and gave meaning to his struggles and hopes. It made him conscious of his inalienable rights and told him that the state and all other human institutions existed for him and for his happiness and welfare.

The Western World would be poorer in many ways without this description of man as a free being. It is one of the most beautiful and precious things in our heritage.

Rev. Meserve is the author of numerous books in addition to being a clergyman and an executive of the Rochefeller Fund and the Academy of Religion and Mental Health. This article is from his book NO PEACE OF MIND, which is published by Harcourt, Brace and Company, Inc.

Yet, even so, it is not in itself an adequate description of man in his totality. It has had its dark and distorted expressions.

The German thinker Nietzsche seized upon this description of man and conceived the idea of the superman, the free soul living beyond good and evil, beyond society, glorying in his strength and answerable to nothing save his own desires and the fulfillment of his own individual being. The diseased mind of Adolph Hitler developed from this the notion of the master race destined to rule all other lesser races by reason of its own inherent superiority and its irresponsible power. It resulted in the monstrous illusion that to be free is to be irresponsible, without obligations to truth or to one's fellow human beings, or even to any standard of justice and righteousness beyond one's own desires and needs.

Thus is the great description of man as the free being, the sovereign individual, corrupted and debased, unless it is balanced and disciplined by another description: man is a social animal.

The fulfillment of his freedom and his sense of being a unique individual are truly found only as he discovers himself as bound together with other human beings in a family, a community, a nation or a worldwide brotherhood. He cannot live to himself alone. "No man is an island." But there are dangers in this description, too.

They are the ones which the totalitarianism and the drive toward conformity in our own age have made so brutally plain.

It is possible for the individual to lose himself in the mass, to abandon independent thought, to lose all sense of individual uniqueness and dignity, to become almost an automaton, simply reacting to the social pressures which play upon him, waiting to find out what he thinks or wants until he hears what he is supposed to think and want.

When men do thus lose themselves in the mass, terrible things happen. Individual conscience and the feeling of personal moral responsibility die away. A man can commit all kinds of crimes against his fellow human beings simply because he is ordered to do so or because the safety of the nation requires it. He is a criminal, if he harms a single member of his own group, but a hero, if he helps destroy millions of aliens or outsiders. He has become so completely a social animal that he has lost his own soul and his own sense of individuality.

The two descriptions of man as a sovereign and free individual and as a social animal must always be taken together. When either one is pressed to its ultimate conclusion without the other, it results in a degradation of man himself. Yet each is true as far as it goes and in its own way, and each is important to a total description of man.

Another description of man has been very powerful in our age: "man is an economic animal."

The real conflict between commu-
ism and the free world is not really
conflict between materialism and a
piritual view of life. It is conflict
etween two materialisms: two civili-
ations, each of which believes essen-
ially that man's basic problem is the
rganization and distribution of ma-
erial goods.

We have tried to solve this prob-
em within the framework of freedom
or the individual and, consequently,
ve have left wide spaces for other
han material fulfillments. Commu-
ism has tried to solve it by terror
nd violence and by a fixed dogma
f man as a social and economic ani-
nal and nothing more.

Of course, it is true
hat man is an eco-
omic animal; that the
atisfaction of his ma-
erial needs for bread
nd security is essen-
ial to any other kind of satisfaction
ife may hold. The statement that
man shall not live by bread alone"
oes not mean that man does not
eed bread in order to live. But we
nust put the description of man as
n economic animal in its proper per-
pective. Man lives by bread plus:
read plus love, plus joy, plus beauty,
lus hope, plus faith.

Perhaps the resolution of the pres-
nt world tension will come, when
he two great civilizations involved
vith their opposing ways of social
rganization begin to make provision
or the non-economic necessities and
atisfactions of human life, and in
o doing enlarge their vision of man
as a being who is both material and spiritual, both body and something else and more which we may call "soul." At any rate, it seems likely that the issue cannot be resolved by the triumph of one form of materialism over another, but rather by the appearance within our civilization of new ways of thinking about man which open up wider possibilities for him than any which the dogma of economic man alone can ever provide.

Other descriptions of man have crowded in upon us in recent years. Man is in some measure, perhaps a larger one than we realize, the result of his inheritance, his genes. And man is the result of the social-cultural patterns into which he is born in the midst of which he grows up. They shape him and form his opinions, his likes and dislikes, his hopes and dreams, and even his faith. Man is the creature of deep, dark impulses within his own nature: his subconscious sexual drives, his will to power, or the collective unconsciousness of the race stored up within him beneath the floor of memory and conscious understanding. He is a combination of conditioned reflexes, a cluster of instincts and drives, a product of environment in home and community, a prey to massive historical forces which carry him along with them.

You'll never get ahead without knowing the right person—and that's you.

In some way or other and to some degree, all these descriptions are true.

The one great block to an adequate understanding of man and a deep appreciation of his possibilities and

his problems is our all too human tendency to take one or two of these descriptions and erect them into a theory of man which claims to be final and complete.

Man is the creature of all these forces, but of no one or two or three of them alone.

The great fact about man is his complexity, his many-sidedness, the infinite variety of possibilities, meanings and energies. It may not be literally true that man is properly described as the "child of God." But it is certainly true that in man are met all the mysteries, meanings, potentialities and tragedies which surround and underlie our life. It is man who feels them, tries, often in vain, to understand them, and endlessly labors to express in his own life and the lives of others the infinite creativeness out of which he emerged and of which he is a part.

One thing we can be sure of: any description of man which reduces him simply to the status of a pawn, driven and controlled entirely by inner and outer forces which are beyond his comprehension or his power to change will be inadequate. It may be true as far as it goes, but it does not go all the way to the reality which is man. Just when you think you have him neatly explained and have worked out a set of answers he produces the fresh, the creative, the surprising thing, the thing which could never have been predicted from all that you thought you knew about him.

The more one ponders the problem, the more it seems that the religious descriptions of man conve authentic hints of the mysteriou truth. He is "a little lower than th angels" and a little higher than th beasts. He is the "dust of the ground into which somehow the breath o life, the creative spark, the living sou have been infused. The potentialitie within him run all the way from Jesu Christ to the very worst human deg radation. Somewhere within hin there must be a flame of holy free dom, with all its attendant terror and glories. Somewhere within ma there lives and works a power an meaning which is not man, but mor than man, which is akin to man, con nected with him as the tiny strea is connected with the great ocean an the single drop of water with th stream.

The rediscovery of man in our da will be incomplete unless it takes int account this dimension of depth with in the human spirit. There is some thing in man that partakes of an responds to the ultimate myster which is at the foundation of a existence. Man does not know th answer to the mystery. He is the on who contemplates the mystery, an he is himself a part of the myster which he contemplates. Man is strange, a double being: human an yet divine, not God, yet made in th image of God. The task of the re ligious spirit in furthering the redis covery of man is to encourage ma to see himself truly as a being sti in process of growth and develop ment, full of possibilities in spite o his limitations, a creature who ha traveled far and still has far to go

What is Happening to the Bible?

By Theodore Karl

In a world full of changes, Lutherans and other fundamentalists in Christendom have always held the Bible to be dependable and changeless. No matter what the changes all about us may be, no matter what of an ominous nature may loom on the horizon, we have always gone to bed with the assurance that, when we wake up in the morning, the Bible would be the same as when we first heard of it in Sunday and parochial school, in catechetical instructions and later, when we studied the Bible itself.

In recent years, though, books, pamphlets and articles have appeared which some feel are weakening the Bible by knocking out the props from out under it through interpretations at variance with those we learned and accepted. When we read this literature, we are inclined to shake our heads and to ask with a note of alarm in our voice, "Whatever is happening to the Bible?"

That's a good question. It indicates we are concerned. If we didn't care, we wouldn't ask the question in the first place.

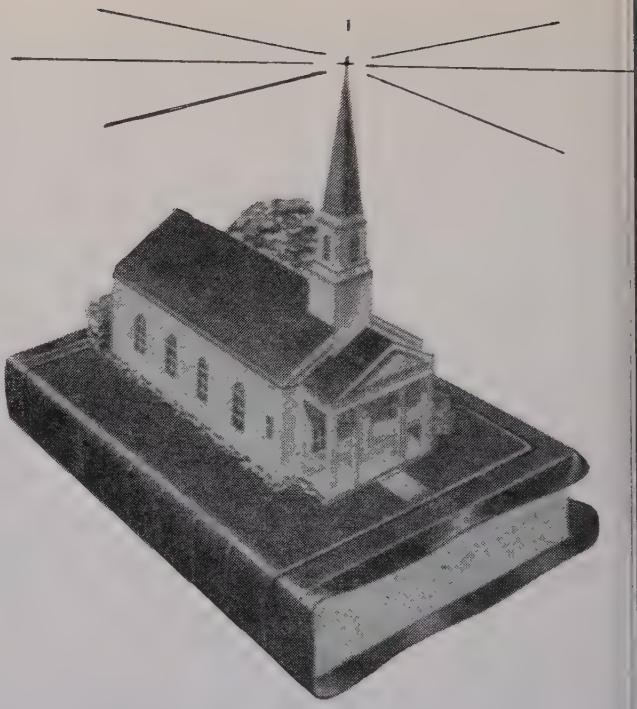
Actually, though, nothing is happening to the Bible. It is the same today as it was in the days of Luther, the early church fathers or when the last of its 66 books were written. It is the account of God and man; it is an account which begins with a man who wanted to be like God and ends with God Who willed to be a man. That, in a nutshell, is what the Bible is. That cannot change nor be changed.

But scholars have a way of dissecting it, of arriving at conclusions that may be at variance with what we have been taught and so much of the new scholarship seems to be shocking.

That's good. It tends to rouse us from lethargy that many of us are inclined to fall into. It activates us to come to the defense of the Christian fundamentals. It stimulates to "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me."

Right here, we ought to remind ourselves that the so-called new approach toward a better understanding of the Scriptures is not all bad. It is the result of scholarship. Of course, we don't mean the kind of scholarship that rejects the divinity of Christ and tries to put the Bible on the level of just another book, a human book. It isn't a conspiracy to foist fraud on an unsuspecting public. Dedicated Scripture scholars here and abroad have read and studied old and new Bible texts, fragments of ancient scrolls; they have investigated inscriptions on Babylonian tablets and Egyp-

tian tombs; they have listened to geologists, biologists, anthropologists and paleontologists. They have studied and mastered ancient languages. When they write, say or teach they suppose this or that to have been the case, even though we may not be in agreement with them, they are not just talking through their hats. Your and my interpretations and opinions on matters not essential to salvation probably would undergo changes, too, if we were more acquainted with the culture of Biblical times. Unless we have valid and compelling reasons to dispute them, it might be a good idea at least to listen.



Of course, there are scholars and scholars and some scholarship is more thorough and genuine than others. The most venturesome is not always the most profound and not necessarily more enlightening. For example, when some student of the Bible says that Gabriel did not bring God's message to Mary that she was to be the mother of Jesus, we have a right to ask from whom, besides St. Luke, he found out how God chose to have that message conveyed. And in casting our vote for St. Luke, we may be staying within our own limitations better than the scholar is staying within his.

As children, we were taught that God created heaven and earth, man and woman, in six days; that Adam and Eve walked in perfect bliss and worked in a beautiful garden; that their happiness was destroyed by "a snake in the grass;" that one of their sons callously and brutally murdered his brother; that their descendants became so wayward and godless that the Lord destroyed the whole world with a tremendous flood.

Even as we were being taught these

Biblical facts, question marks may have risen in the minds of many of us. As we got older, those questions assumed greater proportions. Gradually we learned that scientists were claiming the world could not possibly have been created within six days, that God did not form the first human body like a potter working a piece of clay. We wondered whether Adam had one fewer rib than Eve after she was created from one of his ribs.

These questions were followed by others like whom Cain married; how much water was necessary to cover the whole earth in a deluge and how, of all things, Noah could find room in the ark for two of every animal, especially big ones like elephants, giraffes, rhinoceri and dinosauri.

When something goes wrong, it is more important to find it than to fix the blame.

Those are some of the questions that pose themselves in the mind of the Bible reader. They are far from being new. Students of the Bible have wondered about the very same things that you and I have, and of others that never entered our mind. They used to come up with some pretty good solutions, but they were rejected on the ground that they militated against the accuracy of the Bible text. What did they do then? They would go back to the text and tried to make that agree with man's gradual growing knowledge of himself, of the heavenly bodies and of the earth.

What caused the solutions to be cast aside was a misunderstood appreciation of one important fact, namely, the Bible is accurate and without error even in minute detail; it is historical to the extent that the human author, under divine inspiration, meant it to be. In other words, it is not logical to fault an Old Testament writer because he had a different conception of history a thousand years before Christ from the conception we have three thousand years later.

For clarity sake, here's another parallel. During His public life, Christ used "literary forms" to teach the people of His day. No one of us seriously believes that actually "a man went down from Jerusalem to Jericho and fell among thieves," nor is it required that we do. We have always understood the story to be a parable, although Christ did not say it was! And those wedding feasts, the prodigal son, and the lost sheep—we know they were parables or literary forms, used by Him as the most effective means of teaching people who knew and understood the use of literary forms. So, if we find no problem about the use of those forms in the Gospels, why should we be shocked to discover the use of similar forms by the author of Genesis or any other Old Testament book?

The first purpose of the inspired writers was to teach, to reveal God's plan of salvation, to guide their contemporaries. If God approved of and inspired their method of teaching, it is presumptuous on our part to question it.

The Bible scholars don't have all the answers to the problems that pose themselves nor do they profess to know all of them. The genuine scholar readily admits this. But they have the solution to some of the problems and they know you cannot solve a problem by running away from it or pretending it doesn't exist.

What they are trying to do, and ought to, is to open avenues of approach to problems. Perhaps these avenues will be new roads to many of us; maybe they will be clogged with other traffic, and some may even be marked with detours. But regardless how difficult to negotiate, they are better than dead-end streets.

Those of us who love the Bible have realized we have been on the defensive in respect to certain problems for a long time, when the times and text demanded a more positive approach. That is what the scholars are attempting to do and not to advocate something new for the sake of newness. Traditional interpretation is always to be preferred and to be defended as long as it is preferable and defensible. But there are sections in the Bible, especially in the Old Testament, where the meaning of the writer —and therefore the divinely inspired meaning—becomes clearer and mor intelligible by applying to them th fruits of ancient and modern researc

In medieval times, men had to r vise their ideas about the shape an size of the world and, as a resul all men benefited. Ideas about th physical forces of nature have bee revised and men today are better an richer because of it. In our own tim we are revising our ideas about outa space and sister planets. Why the should it be surprising when ne scientific discoveries lead us to r vise some traditional approaches t the understanding of the Bible?

We need never worry that any the fundamental teachings or tene of our faith will in any way be mod fied, mollified or minimized. Th Bible will continue as it has alwa been, the only source of revelatio the norm of faith, a firm and su stantially changeless support of th truths which God has entrusted men in the Old and New Testament

So, really, nothing is "happenin to the Bible" except that dedicate scholars are searching the Scriptur as they exhort us to do. Basicall truth never changes, even if our i terpretation of it may.

The sin of the whole world is essentially the sin of Judas. Men do n believe their Christ, but they sell Him.

—Rusk

Prosperity has this property: it puffs up narrow souls, makes the imagine themselves high and mighty and leads them to regard others wi condescension. It often gives a sense of importance that is not justified.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies,
When love is done."

Watch Those Eyes

By Joyce Fisher

The gift of eyesight is one of our most priceless possessions. This is reflected in the sympathy all of us feel for the person who has lost his or her vision. Without hesitancy, we go out of our way to be helpful. One of our heartfelt prayers and wishes is that we may never lose our eyesight.

This brings to my mind a rather widespread belief that the use of the eyes wear them out. This is a fallacy. You can't wear them out. No one has ever found any valid evidence that this is true. There seems to be evidence, though, that the opposite is true, that lack of use of the eye can cause deterioration of its seeing ability.

Another widespread, but mistaken, belief is that the use of glasses will weaken the eyes and that, if you struggle along the best you can long enough without them, your eyes will become stronger. There is no scientific proof in support of this belief either.

Many people apparently are doing themselves harm by believing these fallacies by neglecting the proper care and use of their eyes.

Probably no part of the human body is used and abused so much as the eyes unless it is the feet. The abuse accounts for much unnecessary misery and illness. Neglect of the eyes can and does drain a lot of nervous energy from the system which otherwise could be used to good advantage.

It is estimated that about one out

of every three persons in our nation wears glasses today. Yet only a minute fraction of this vast number has any idea why they are wearing them or what they should do to help their eyes. It often is only after their eyes are giving them serious trouble that they bestir themselves to find out what can be done.

The human eye is a complex creation. To refresh your memory of what you learned about the human anatomy in school, the eye is constructed of a tough fibrous outer shell with what is known as the cornea in front. This is where all light enters your eye and must be optically perfect to allow proper seeing. Behind the cornea is the iris diaphram with its central opening, the pupil. This is a sort of brightness regulating mechanism that opens or shuts in proportion to the brightness or dimness of the light.

The inside of your eye is filled with a clear, watery fluid known as aqueous humor, and a jelly-like substance called vitreous humor. These so-called humors surround a tiny crystalline lens no bigger than an aspirin tablet, which acts as the focusing mechanism of the eye. This lens changes its shape, depending on the distances of the objects at which you are looking. In the back of the eyeball, are the nutritive elements, or blood vessels, and the retina. The latter is made up of millions of tiny receptive cells which are connected to a central nerve that leads to the brain. The retina picks up the light coming into the eye, converts it into nerve energy and sends this energy along the central optic nerve to the visual center of the brain.

With a mechanism as intricate and delicately balanced as the eye, a certain amount of malfunction is bound to develop. One of these is myopia, better known as nearsightedness.

Another common type of visual disability is hyperopia or farsightedness. A rather common misconception is that this is the direct opposite of nearsightedness and therefore it should cause clear vision for far objects and blurred vision for things that are near. This is not necessarily the case, for the effects of hyperopia vary depending on your age.

Farsightedness, and nearsightedness, while sometimes occurring separately, are more often found combined with astigmatism. This defect is probably responsible for more ocular misery than any other single cause. In case you ever wonder how astigmatism develops, it occurs when the cornea, instead of being spherical like the surface of a rubber ball, becomes more like the surface of an egg. This distortion actually produces two foci within the eye. In turn, this causes the crystalline lens in back of your eyeball to shift its focus rapidly back and forth. A lot of your nervous energy goes to waste as a result, your eyes feel tired and you're almost certain to have more or less constant headaches.

When you point a finger at someone, remember you are pointing three at yourself.

If you are around forty-five to ty years old, your eyes will have veloped what is known as "old ght." The scientific name for it is esbyopia. This is one of the most evalent visual disorders. You know e symptoms: you have to hold the wspaper at arm's length in order be able to read it; you can't see e eye in a needle to thread it, and erything small looks blurry unlike rmerly.

This is nothing to become alarmed out. It's just the penalty one has pay for advancing chronological e. The explanation for this fuzzy pearance of objects that once were ce and clear to you is that, when get around 45 or 50, gradual rdening processes take place in the y focusing lens of the eye, which kes it increasingly difficult for it change its shape and therefore the cus of the eye.

Fortunately all the above men-ned visual defects can be corrected th proper glasses. The science of tometry has developed to a high gree of efficiency and in most cases n restore impaired sight.

It doesn't pay to be careless about ur eyes. You only have one pair them during a lifetime. It behooves eryone not to neglect them. Here e a few tips for maintaining good ual health which all experts in visual field recommend.

1. Have your eyes examined at st once every two years, if you e over 25; once a year, if you are nger. An ounce of prevention is ter and cheaper than a pound of re.

2. When your eye doctor makes recommendations for the care of your eyes, follow them conscientiously. You will be the gainer. He knows what he is talking about.

3. Make sure you use the proper lighting, when using your eyes. Nothing strains them more than exerting them in poor light.

4. Protect your eyes from glare. If you're out in the glaring sun for any length of time, wear sunglasses. When reading, adjust the light so that it doesn't glare on the page or shine in your eyes.

5. Maintain a good, upright posture, when doing close work. A hunched, rounded back, a habitually tilted head or a nose thrust against the pages of a book take more out of your visual system than you probably realize.

6. Give your eyes frequent rest periods, when engaged in work that requires concentration and strain. Look away periodically from what you are doing. Looking away from your task for a minute or two every half hour is enough to give your eyes the rest they need.

7. If you work around machinery or anywhere else where there's danger of little sharp objects hitting your eyes, wear goggles.

8. Bathe your eyes periodically with some good solution recommended for soothing eyes.

9. Use common sense in using your eyes at all times. Don't postpone, if they need professional attention.

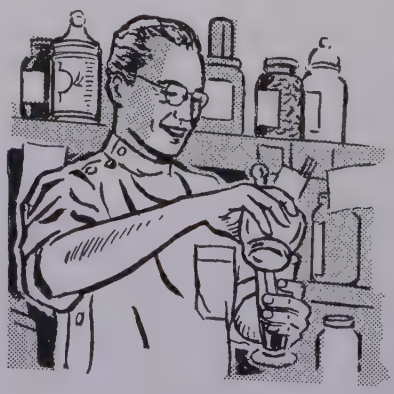
Many Consider Drinking a Social Necessity and Sophisticated, but Is It?

Doctors Take a Look at Drinking

By Donald Kerr

You don't have to drink or serve drinks in order to be "in the social swim," even though the movies, television and liquor advertisement have been trying subtely to give you that impression. Nor is there anything smart and sophisticated about guzzling slow poison, euphemistically called alcoholic beverages. What it amounts to is just pure unadulterated stupidity. It's the gullible, unthinking, would-be social climbers and the insecure who fall for it.

The consumption of alcoholic beverages is on the increase and has assumed proportions to cause alarm among law enforcement officers, doctors, social workers and employers. Dr. Harrison Evans, Ohio State psychiatrist, puts his finger on one of the causes, when he says, "Many people today are emotionally unstable and mentally immature, and a cocktail in the hand is often a substitu for a thought in the head."



Many seem to be laboring und the delusion that drinking is a sig of manliness. To this Dr. Roy Smith says, "There is something we and pitiable about a person who ca not face reality. The drinker is rea a sissy. He is the one who can't tal it." That's not merely one man opinion, but the conclusive results scientific research. The manly ma and the womanly woman can, a do, leave it alone. They don't need crutch. They are the stronger one They do not have to fortify the selves with artif cial stimulants.

It is not an e aggeration to s that social pre sures to drin among all a groups and on social strata a on the increas This has lead such warnings sounded by D Marvin A. Blo chairman of t

merican Medical Association Committee on Alcoholism, who has said, The requirement of our society that rinking is a social obligation to hich one must conform is one of he principal causes of alcoholism in his country."

This article will not concern itself ith the moral aspects of drinking, s implications, the immorality and rime it sprouts, and its economic aste. It will concern itself only with he attitude medical doctors and cientists have towards drinking. heir opinions and findings should arry weight.

Different people drink for different easons. Some drink or business and social easons. Others drink ecause they feel alcol is a stimulant, is eneficial and has edical sanction. That a figment of the imagination and lame excuse for indulging in alcolic beverages.

Here's what a leading authority on cohol, Dr. Andrew C. Ivey, says, Alcohol is a depressant. When the epressing effect wears off, it leaves e nervous system more irritable an it was before. This increased ritability takes the form of jitters, akes, or lack of confidence, excesve remorse, or frustration, etc."

I recently asked an acquaintance of ine why he was drinking after he ld me he did not particularly like e stuff. He said it was to relax. As actual relaxation, this is what Dr. heodore R. VanDellen says, "In its role as a relaxing agent, the drug has become an escape mechanism, and more problems are created than existed originally. It is the wise man who learns how to relax without resorting to alcohol."

Far from giving one a lift, it ultimately has the diametrical effect. Dr. Harris Isvell, Lexington, Ky., has labeled liquor "the most important of all the depressant drugs, statistically." Dr. William F. Boose has nothing favorable to say about booze. A taxicologist, he says, "Alcohol is a poison classed among the narcotic drugs along with chloral, ethyl, chloride, chloroform, ether, talual and benzol. It acts as poisons act."

Any man can make a mistake, but only a foolish man will persist in it.

If alcohol is like the above mentioned poisons in one's stomach, it is not surprising that imbibing too freely is followed by a hangover. It also explains why cures for a hangover have developed into a $50,000,000 a year business in the United States alone.

Most people are aware of the deleterious effect of alcohol on the liver. They know that too much alcohol produces fatal cirrhosis, but are probably less aware of the harmful effects it has on other organs and parts of the body, for example, on the brain, what it does to the stomach, the nervous system and to the heart. The medical profession has conducted many studies to determine the extent of the harm.

Studies show that, if you are interested in corroding your brain,

alcohol will do the job. It also dulls memory and produces dangerous black-outs.

"The damage to the brain is slow," writes Dr. Frederick Lemere of Seattle. "With drinking, there is a gradual whittling away of brain tissues, especially of the frontal lobe of the brain. With each drinking bout, there are more brain cells that are knocked out. It's a very insiduous process and for that reason more dangerous."

What are the findings of alcohol with relation to heart trouble? Medical opinion appears to be quite divided on this question. A research team at Lankenau Hospital is of the opinion that alcohol in moderation will not harm the heart. However, these researchers say that "alcohol will not make a major improvement in the condition of a heart patient." Dr. George W. W. Crane says, "Alcohol simply masks the pain from a laboring heart. Thus a heart patient may run upstairs or race for a bus, but if the liquor were not anesthetizing his pain, he would immediately realize this danger and slow down." Dr. Paul Dudley White, the famous heart specialist of Boston, who treated former President Eisenhower, frowns on the use of alcohol by heart patients "because of the fattening effect on the heart."

Not all doctors frown on the indulgence of alcohol beverages in moderation. Some medics see little or no harm in moderate drinking and advise their patients accordingly. They feel the possibility of becoming alcoholic is remote. Typical of this school of thought is Dr. Selden H Bacon, director of Yale University Center for Alcoholic Studies. Th number of doctors, however, wh frown even on moderate use of alc hol is not small. Among them is Dr Richard E. Strain, a well-known Flo ida surgeon. He makes the observa tion that "as a brain surgeon, I hav yet to meet a moderate-drinking co league who would like to have m operate on his son after I 'have ha a few.' No one does his best wor after drinking. He may think he doe but his judgment is defective."

That moderation distorts a person judgment and causes many deat and injuries on the highways is ge erally conceded. The British Medic Journal recently reported experimen showing long-experienced bus driver after two whiskies, trying to take the buses through a gap "14 inches na rower than the bus."

In the opinion of Dr. C. J. Rehlin chief of the Alabama State Crim Laboratory, the moderate drinker a greater menace on the highwa than the heavy drinker.

Does alcohol have any medicin value and should it be used for th purpose? The internationally know Mayo brothers of Rochester, Minn were firmly convinced that it did no

Medical opinion is not unanimou on the use of alcohol for medical pu poses nor on the general use of it fo social or other purposes. The va majority of doctors, however, rega drinking to be harmful to health an feel that nothing good ever com of it.

Are Your Habits Set In Concrete?

By Alan Fowler

Mark Twain once facetiously said that othing needs so much reforming as other eople's habits. It was his way of jibing at our endency to notice and criticize the other ellow's habits while overlooking our own.

The importance of good habits can hardly e overemphasized. You are your habits and our habits are you. What you get out of life epends largely upon your habits. It is as omeone once said, "Sow an act and you reap habit. Sow a habit and you reap a character. ow a character and you reap a destiny." he type of character you develop obviously epends on the habits you contract. What ose habits are, and will be, depends, in the st analysis, on yourself. It does no good and the height of folly to blame habits that act s stumblingblocks in the quest for wellbeing n environment, heredity, conditioning or any ther reason that one may select to rationalize.

One of my early recollections is the sistence of my parents on forming ood habits. For this I am grateful. is not that I feel superior to others, ut their insistence on forming posive habits and avoiding negative and armful ones has made me realize e importance habits play in one's fe. It has enabled me to avoid snares nd pitfalls into which I otherwise ight have fallen. My parents made e realize it was up to me what my abits would be and what life would old in store.

Unless a habit leads to something that is good, constructive, rewarding, and satisfying, the best habit is to acquire none. This, of course, is impossible. Man is a creature of habits. They are the components of life as we live it. The process of forming habits is lifelong. Being that habits and personality are more or less synonymous, it is apparent that habits are not static. And undesirable habits often have an insidious way of becoming a part of us. It is possible to

become the victim of them without realizing it.

It is not without good reason that St. Paul exhorts, "Examine yourselves." It is the only way of finding out whether or not your habits are what they ought to be and to determine whether or not you are growing and developing or deteriorating.

St. Augustine made an observation that holds true of life. He said that habit, if not resisted, soon becomes necessity. Naturally he was speaking of bad, undesirable, harmful and destructive habits. What the venerable church father said agrees with the observation of the great American educator Horace Mann who penned, "Habit is a cable. We weave a thread of it every day, and at last we cannot break it." Horace Mann, however, goes too far, when he says that "at last we cannot break it." Life would be tragic and hold no hope, if that were the case. The dawning of a new day would be just poetical nonsense. He failed to take into account human will power, divine help, the power of prayer to change things and God's promises. You don't have to search far afield in the Bible before coming across people who changed their habits and became new creatures.

One of the lame excuses for faults, shortcomings, waywardness and defects of personality and character is the old hackneyed phrase "you can't change human nature." It's a fallacy that has been repeated so often that there are not a few who actually believe it. And this falsehood is aided and abetted by some who should know better.

According to many authorities o human behavior, once an individu becomes an adult his habits are set i concrete. A marriage counselor wi tell the bride-to-be not to expect h fiance to shed habits that she migh find objectionable and that she wi be wasting her time and effort, if sh tries to reform him. Conversely, th young man is told that a wife-to-b will not change from a tacky to neat and orderly housekeeper. Th couple is advised to accept on another for what each is and n try to make one another over. Withi limitations, this is true and good a vice. Trying to make your marria partner over often leads to domest disharmony, friction, quarreling a to the divorce courts. Before tryin to make anyone over, it is better make sure that you don't need a overhauling job yourself and, if yo do, to go ahead with it.

But even the experts will have admit, when pressed, that there a exceptions, that it is possible change your habits for the bette that, although deeprooted, they a not necessarily set in concrete. N only will the behavioral experts ha to admit that habit changes are po sible, but they will tell you that f the most part changes that count con about through religion.

A conspicuous example that habi are not unbreakable chains is the ca of Alfred H., generally referred by his acquaintances as Al. I ha known him since he was a you man. He now is middleaged and is manager in a large manufacturi concern. His position requires n

only ability, but also tact, judgment, patience, courage, foresight and the knack of getting along well with others. Like everybody else, Al has had his ups and downs. In addition, unlike the more fortunate, he had some deeprooted emotional problems. He managed to keep them under control for a long time, but gradually they took over.

Al became irritable, impatient, began antagonizing others for no valid reason and to ride roughshod over people. Others found it very difficult to get along with him. His temper flared without provocation. He became domineering and uncooperative. He took to the bottle and imbibed excessively. His feelings were easily hurt. He brooded over fancied slights. Business in his department fell off. The morale of those under him was deplorable.

Use the ability you have. The woods would be silent, if no birds except the best sang.

No one was surprised that Al was called to the office of the firm's president one day. The president informed him bluntly it was only a matter of time before he would have to dispense with his services and told him to start looking for employment elsewhere. He regretted he would not be able to give him a recommendation.

But Al didn't start looking for work elsewhere nor did he go into an emotional tailspin as might be expected. His notice of impending dismissal came as a shock to him, but he did not allow it to knock the props from out under him. Instead he for once took inventory of himself.

Six months later, Al was again called to the president's office. "I've been keeping close tabs on you and your department since the last time you were here," the president told him. "Since then you have become a totally changed man. You're just about the opposite of what you were six months ago. Your department is the most efficient and productive in the firm."

Al smiled, but said nothing.

"The change in you and your department has been phenomenal," the president went on. "Tell me, how did you do it?"

"There's not much for me to tell," said Al. "I came across six words, took them at their face value and they brought about a change in me."

The change in Al began the day he was called to the president's office and told to look for another job. Before that, when he faced what seemed to him to be overwhelming problems, was frustrated, felt defeated and rejected, he sought escape in drinking. This time he went home and did some serious thinking. He took a good look at himself.

"And take it from me, boss," he said, "I really took myself apart. What I saw wasn't nice to look at. I was pretty honest with myself. I knew my drinking, ill-temper, riding roughshod over others and even the decreasing sales in my department were not surface symptoms of something being wrong. I knew, too, that I wasn't able to get at the source of my trouble alone and that I needed help from Above, if I was to change. I had

tried changing myself before and it didn't work."

The night after he had been given notice of his impending dismissal, Al began looking through the books in his book case at home. He was looking for an old Bible which his parents had given him for his Confirmation, but which had become a strange book to him. He remembered that his mother had once told him he would find the solution of all his problems in it.

It was with some hesitancy and embarrassment that Al talked with his boss. Talking religion was something he had never done before and it wasn't easy. He continued, "After paging through the Bible for a while, my eyes seemed to fall magnetically on a passage that arrested my attention. I felt as though those words were meant especially for me and they were. If anyone needed to change, to turn a new leaf, to become different, I centainly was that person.

"The words that seemed to jump out at me from the page were, "*Behold, I make all things new . . .*" Well, that night, I really prayed from the bottom of my heart. It was a long time since I had prayed last. I acknowledged to God and to myself that I wasn't able to change myself, that He could do it and would do it and that, if I was to be changed deep down within myself, He had to do it, that I wanted to change and that I knew He would do it for the sake of Christ."

The next morning and for days afterwards Al repeated those six words to himself several times: *Behold, I make all things new.* He visualized himself a new, different and a changed person. He avoided situations that would tempt him to lapse into his old ways. He earnestly tried to overcome his faults, shortcomings and habits that had pulled him down. He took God at His word that He would help him. And He did. Al's life *was* changed.

It showed itself in his personal habits. He quit drinking. His attitude towards others became one of cooperativeness, understanding, patience and forgiveness. He no longer was the impatient, inconsidered and domineering person he had been. He became considerate of his family. Devotions were held in his home every night. He began attending church and became a member.

With his new birth came a new joy, inner calmness and an enthusiasm which he could not hide. "I guess this is what reflected itself in my department," he told his superior. "But I really don't think the increase in sales in recent weeks is the most important thing. Sales are important of course. I know that. The really important thing is the change which took place within myself and I know I could not have done that by myself. I had made up my mind to change and I knew, if I took the Good Lord at His word, I would. I guess that's all there is to it."

And so it is. It's relatively simple yet very far reaching in its beneficent effects. Taking God at His word with Whom nothing is impossible is one sure way of breaking the chains of habits that make life what it was never intended to be.

The author of this article laments the many activities in the church. He says it's more important for the church to be holy than to hum and feels that the

Emphasis Is Shifting

By Herbert Allen Keck, D.D.

For a generation and more, the Christian Church has to a great extent been shifting the emphasis. Many of us remember, when the main stress in religion was placed on man's personal relation to God.

In those days, much was made of personal experience, the inward realization of eternal verities.

Now the pendulum has swung pretty much to the opposite extreme and a humanistic Christianity holds the boards. The tendency is to put the social interest in the center and the religious message is considered in the light of it.

There are those who, in effect, say, "Let's just make the church hum!" Forgetful of the fact that it is far more important that the Church should be holy than that she should hum.

Many churches are veritable beehives of industry, but the suspicion is close at hand that this hectic activity may be only a cover for spiritual poverty. It is activity in the Spirit that sets forward the reign of God on earth.

A few years back, Dr. John R. Mott warned us that "we are multiplying Christian activities faster than we are developing Christian life and experience to sustain them."

There are plenty of people in our churches who have religious interests and who are busy with church activities, but a life habitually at close quarters with God—that is another matter. They have more contact with the church than with God. They are powerless, because they are prayerless.

We live in a day, when religion is tempted to turn from a faith into a sociology. Dean Inge declared more than a generation ago that an excessive social emphasis would only mean the secularizing of Christianity.

Many wonder if "this worldliness" has not pretty largely smothered out a proper interest in "other worldliness." To put the social interest at the center is a misinterpretation of the message of Jesus. Christianity is a God-centered faith. What it aims at

primarily is saints rather than merely philanthropists.

This is a day, when the mystical element in Christianity is at a discount. What men want to hear is: "Let us then be up and doing." Mahatma Gandhi one day remarked to the English missionary, Charles Andrews: "The great difficulty with Westerners is that they start doing before being."

Many people today associate mysticism with moonshine. Confessedly there have been non-ethical types of mysticism which are to be deprecated. We are thinking of Christian mysticism which is profoundly ethical. Jesus is the type of the true mystic. Christian mysticism means the personal experience of the Spirit of God; the Spirit of God which puts "Go" and "Glow" into Christian living. We cannot have religion without the mystical element. When religion ceases to be mystical, it becomes mechanical. Mysticism feeds morality. The mystical is the root and the ethical is the fruit.

We are not out to disparage the social application of the Gospel. Beyond all question, the Gospel does have social implications. Surely we must work at the human problem both from within out and from without in. What we would accentuate is the putting of first things first. The late Dean Brown of Yale used to say: "We must have religion before we can apply it." We are constantly exhorted to live out our faith, to give it practical expression. That is important, but what is more important is that our faith should first be lived in.

Jesus almost takes our breath away, when he says, "The works that I d shall ye do also, and greater work than these shall ye do, because I g unto the Father." There the ke words are—"because I go unto th Father." When He went to the Fathe meant the inauguration of the dis tinctive era of the Spirit. Then th Holy Spirit would be poured out i plenitude.

One of the marvels of church his tory is the rapid progress of Chris tianity in those primitive days. In on generation there were saints i Caesar's household. The present r vival of ritual, important as it is, wi not put new life under the ribs the Christian Church. It takes th Spirit of God to illumine the intelle to kindle the heart and to invigora the will. The prophetic word stand and shall forever stand, "Not b might, nor by power, but by m Spirit, saith the Lord of Hosts."

Let us as Christian people cea neglecting the mystical side of ou faith. Let us return to a Christ-ce tered religion. Let us live in God an for God and then practical effectiv ness will not be wanting.

The imperative need of these tim is a better quality of Christianity i our churches. That we shall not ha until, as Christian believers, w orient our lives Godward. We ha been expecting too much fruitage f the strength and depth of our spiri ual rootage. The time would seem t be ripe for a return to "other-worl liness" but in a new form, a retu to the realm of the Spirit where alone is to be found power and pu pose for effective witnessing un Jesus Christ.

Quotes for Reflection

Friendliness is contagious. The rouble is, many of us wait to catch t from someone else, when we might oetter be giving them a chance to catch it from us.

—Donald L. Laird

When a man does not know what harbor he is making for, no wind is the right wind.

—An Old Greek Saying

Gratitude is a duty which ought o be paid, but which none have a right to expect.

—Rosseau

There are two kinds of gratitude: he sudden kind we feel for what ve take; the larger kind we feel for vhat we give.

—E. A. Johnson

We receive love, not in proportion o our demands, sacrifices or needs, out in proportion to our own capacity o love.

—Rollo May

It is not hard to find the truth; vhat is hard is not to run away from t once you have found it.

—Etienne Gilson

The world rewards the appearance of merit oftener than merit itself.

—La Rochefoucauld

Health lies in labor, and there is no royal road to it but through toil.

—Wendell Phillips

Some never think of what they say; others never say what they think and both are as boring as those who always say what they think.

—Joel Brown

Words are like leaves, and where they most abound, much fruit of sense beneath is rarely found.

—Pope

The easiest person to deceive is one's own self.

—Bulwer Lytton

Grief can take care of itself, but to get the full value of joy you must have someone to divide it with.

—Mark Twain

A man travels the world over in search of what he needs, and returns home to find it.

—George Moore

Wear your learning like your watch; in a private pocket and do not pull it out, merely to show that you have one.

—Chesterfield

He has a right to criticize who has a heart to help.

—Abraham Lincoln

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

—Spanish Proverb

Knowledge is what a man acquires. Wisdom is what he is. A man has no more wisdom than he uses.

—C. A. Richmond

You give but little, when you give of your possessions. It is when you give of yourself that you truly give.

—Gibran

Modesty and selfishness—these are virtues which men praise, and pass by.

—Andre Maurois

The best things in life are free. It's the worst things that are so expensive.

—Changing Times

The Christian ideal, it is said, has not been tried and found wanting; it has been found difficult and left untried.

—Harold Begbie

A man without mirth is like a wagon without springs: he is jolted disagreeably by every pebble in the road.

—Henry Ward Beecher

Nobody ever forgets where he buried the hatchet.

—F. M. Hubbard

What others say of me matters little. What I myself say and do, matters much.

—Elbert Hubbard

Labor to keep alive that celestial spark of fire called conscience.

—George Washington

It is a dull man who is always sure, and the sure man who is always dull.

—H. L. Mencken

I have never heard anything abou the resolutions of the apostles, but great deal about their acts.

—H. Man

Liberty is the only thing you cannc have unless you are willing to give to others.

—William Allen Whi

A man has to live with himself an he should see to it that he always ha good company.

—Charles Evan Hugh

Too much and too little educati hinders the mind.

—Pasc

The best way to stop a bad habit never to begin it.

—And

Let us take men as they are, n as they ought to be.

—Franz Schube

Speak not evil of the absent, for is unjust.

—Washingt

Some plague the people with t long sermons, for the faculty of liste ing is a tender thing and soon b comes weary and satisfied.

—Luth

The creed of the saint is to mak the best of life, and make the most it.

—Chap

We know accurately only, when w know little; with knowledge doubt i creases.

—Goet

Some of the best lessons we ev learn, we learn from our mistak and failures. The error of the past the wisdom and success of the futur

—Tryon Edwar

"Punishment Is Not Revenge.

It Is a Means of Discipline."

Are We Pampering Delinquents too Much?

By Ruth Alexander

A thousand sociologists plead the cause of the juvenile delinquent. I plead the cause of his victims, the cause of society, the cause of you and me.

Night and day dangerous young criminals stalk the streets, the parks, the playgrounds, the corridors of public schools. Not only are their crimes softened by the word "delinquency," but youthful crime is called "sickness."

Child "experts" tell us that, when a boy is a criminal, he is sick and that, when he is sick, he is not a criminal. So the delinquent fears no consequences. Specialists tell him he is a victim of society. But *society* is the victim.

We confine sick children whose disease is communicable regardless of whether they feel "hostile" or "rejected." The quarantine laws inquire into the patient's age or the cause of his disease. The laws are concerned exclusively, and correctly, with the threat of epidemic.

If crime is to be called sickness, it must be treated as sickness. Young criminals must be taken out of the hands of professional welfare workers, who protect lawbreakers, and put back into the hands of law enforcement officers who protect the law-abiding.

Dr. Ruth Alexander is a lecturer, economist and columnist. This article is from an address she delivered several years ago. It's still timely. The things she calls attention to still prevail.

The incidence of youthful crime is rapidly approaching epidemic proportions and has increased every year for years under the so-called "advanced" treatment. Our annual bill for crime is "reasonably estimated" at more than 20 billion dollars by J. Edgar Hoover, and more than half of all adult criminals are estimated as former juvenile delinquents. "Youth is the key to the crime rate" and crime has become everybody's business.

Two long-cherished myths must be discarded, if we are to conquer juvenile delinquency. The first, which practically everybody parrots, is that crime does not pay. The juvenile delinquent knows better. It is the road to importance, a form of achievement. He is free from fear of the consequences: if he gets caught, he can count on becoming overnight an object of profound public concern, where he was only a punk before. The judge of the children's court will be pressured by welfare workers, parents, pastors, priests or teachers to be soft on the boy, who is "only a child"—a child who may be almost six feet tall and fights with knives and lengths of chain.

Welfare law throws a protective aura around young criminals. In many states it is customary for policemen to take off their uniforms and go in an unmarked car, when arresting a juvenile. The idea is to avoid stigmatizing the juvenile, who has already stigmatized himself by his acts.

In our children's courts, proceedings are strictly hush-hush and the press is excluded. Records are im pounded, attendants are not in uni form; everything is done to make th young lawbreaker feel at home. Hi Honor's approach to the criminal i friendly at best, maudlin at its worst Rarely is it the stern voice of the law speaking to the lawless in unforget able terms. The effect is juvenile con tempt for a law that is without back bone or conviction. As one 14-year old baby-faced boy said, when aske if he thought he could get away wit his fifth armed robbery: "Why not I always have."

The second myth to which w have clung is that childhood is sacr sanct. But only an idealized, unreali tic concept of childhood can den that the strains of primitive cruelt lurk beneath the surface. Childre must be disciplined incessantly t achieve the self-control demanded b organized society. Until we shake o this sentimentality, we shall make n successful inroads against juvenile de linquency.

Case histories show that som children have an innate aptitude fo crime just as some have an innat aptitude for playing the violin. The find nothing distasteful in knockin off someone whose possessions the covet or who gets in the way of the goals.

The popular notion that the slo learner or retarded boy tends aut matically toward delinquency does n stand up. Delinquents are more likel to be resourceful, adventuresome, im pulsive, destructive and sadistic. The do not merely break the law; the

ignore the law, feeling in their egoism they are above it. And, since their lawlessness brings no punishment, their reasoning is completely realistic.

For years, we have assumed that slums and poverty drove children to commit crime. But one of the most alarming aspects of delinquency is that the children of some of our so-called best people are in trouble. More than half of the families in the United States own their own homes. We have the highest scale of living on earth and one of the highest crime rates. The wages of working mothers contribute to our high scale of living. But a motherless home also contributes to our high rate of juvenile delinquency.

Today the family eats on the run, or on trays while under the hypnosis of violence on television. All this plays a part in the restlessness that characterizes the delinquent. Without dignity, discipline is impossible. Children need discipline as guidance; too often the family fails to provide it.

But the family as an institution need not take the responsibility for more than its share of delinquency. There remain the theories of education which toady to children even while they are learning their ABC's. Justice Wilfred A. Waltemade said: "I blame teen-age lawlessness on the current theory of child-rearing—permissiveness. It centers in the schools. We are now reaping the consequences of years of permissive education."

Sadistic crime is called "self-expression," "sickness" or "severe behavior disorder." Such semantics are false and dangerous. This point of view arose simultaneously with the amoral teachings of progressive education. When discipline lost out to self-expression and when religion lost out to psychology, the trend toward delinquency reached epidemic proportions.

Is it fair to the child to let him escape punishment up to a certain age and then take the protective semantic wraps off delinquency and give him the works for his crime? For his own good, and that of society, he should have been punished at the start, according to his act—not according to his birthday.

To cure juvenile delinquency, we must begin at the beginning—with the first time the boy is caught. If first offenders are punished with sufficient severity, they are unlikely to go on to a second or third offense. The child who puts his hand on a hot stove will not do it twice—for nature's laws exact punishment. Punishment is effective not merely because it hurts, but because it humiliates. The ego of a delinquent cannot tolerate humiliation, even such as being called "chicken."

Punishment is not revenge; it is a means of discipline. It must be used to instill fear of the consequences of criminal acts, in order to protect the law-abiding.

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A widely known theologian is analyzed and evaluated by a Lutheran pastor who asks:

What Makes Paul Tillich Tick?

By Rudolph F. Norden

Not only rocketry, but also religion n the United States has benefitted rom the coming of German scholars. While it is important to have the elp of Wernher von Braun, Willy ey and other rocket experts, it is bove all true what General Mac-rthur said, when he accepted the sur-ender of Japan: "The basic problems f mankind are spiritual and can be olved only in the realm of the spirit." merica is better off, therefore, to ave in its midst another type of cholar from abroad—the theologian. Such a theological scholar is Paul illich. He has become well-known in is country. Readers of March 16, 959, *Time* magazine saw his picture n the cover and read about him in ie accompanying article, "A Theol-gy for Protestants."

Who is this theologian whom Amer-a honors? Paul Tillich was born ugust 20, 1886, the son of a Prussian astor and a mother who grew up i the storied Rhineland. He spent is student days at the universities f Berlin, Tuebingen, Halle, and reslau. From 1914 to 1918, he rved as a war chaplain in the Ger-man army. After the war his teaching career took him to Berlin, Marburg, Dresden, Leipzig, and Frankfort-am-Main.

Rev. Rudolph F. Norden is a member of the Commission on College and University Work of The Lutheran Church—Missouri Synod. He formerly was a student pastor at the University of Minnesota.

Tillich's vocation as an instructor covered the critical 1919-1933 period. These were years of frustration for a defeated nation. Tillich himself was inwardly crushed by the war, the high point of his personal crisis coming with the battle of Champagne in 1915. All night long during the attack, he ministered to the wounded and helped carry in the dead. Many of these had been his best friends. From that time on Tillich was never the same. The young chaplain was shaken to the very foundation of his soul.

Out of inner torment and intensive study, Tillich developed his theological system. He grew in esteem as a

writer and lecturer. When Hitler came to power, Tillich was dismissed from the Frankfort faculty and, in 1933, came to the United States. After teaching at Union Theological Seminary for 22 years, he joined the Harvard Divinity School faculty.

Tillich has put his position on record in many books, among them the two-volume *Systematic Theology, The Protestant Era, The New Being, The Shaking of the Foundation* and *The Courage To Be.* In these published works he sets forth what *Time* called his "theology for Protestants."

Some Problems For the Reader

Tillich is not easy to read. What St. Peter wrote of St. Paul's epistles, namely "in which are some things hard to understand," applies to Tillich's writings. The trouble sometimes is in language. The author writes in a heavy Teutonic style.

Greater difficulty comes from Tillich's approach, which is one in depth. Tillich wishes to correlate Christian revelation with philosophy and the arts. In this attempt he often uses paradoxes which, at first blush, seem to be contradictions.

To illustrate, he writes that Biblical religion was "influenced by the surrounding religions," and that "many analogies can be drawn between Biblical and other religions." When at this point he seems to say that Christianity is but one of many religions, he immediately corrects this impression by adding, "But this does not affect the Christian judgment that in the Biblical forms of human reception, which belong to the history of religion, revelation is present, not merely as one revelatio among others, but as the criterion all other revelations, past and future

Thus, if the Christian religion to judge other religions, it is uniq and superior. Don't call this a contr diction of what Tillich said earli He uses paradoxes, that is to say lets two statements stand in their te sion. Here is another of Tillich's par doxes: "Man has and has not t being for which he asks."

Tillich's categories and his ter to discuss them are a third barri to ready understanding. Terms t have to be explored before one c follow him include "ultimate co cern," (his term for faith), the "st of estrangement from one's self" (phrase for sin), "symbol and tru (he says truth is not true unless it c be received by man, a position t makes him an existentialist), "revel tion" (which in Tillich's syste means not only God's giving of tru but also man's receiving of it "Logos," and even "God," who Tillich is "the God above God," t is to say, the real God in distinct to the many conceptions people ha of God.

A fourth factor often hindering u derstanding is the reader's (and he er's) failure to grasp Tillich's p mary concern. In the paper, *A Vi of Paul Tillich's Theology,* Mart L. Graebner, former Lutheran camp pastor at the University of Chica where Tillich frequently lectures, minds us, "The method is intelligi only if the apologistic point of view always borne in mind ('apologist here means Tillich is trying to forth the Christian faith to peo

outside the church). Tillich tells us at the outset that a theological system must serve two quite different needs, 'the statement of the truth of the Christian message, and an interpretation of this truth to every generation,' and that it is very difficult to satisfy both these needs. The latter is his primary concern."

Finally, Tillich's ideas defy comprehension unless we understand that he writes from the viewpoint of existentialism. This means he is starting with the human situation, with the true existence in which Twentieth Century man finds himself. Tillich wants modern man to ask questions about his being and about his dilemma. Unless man is troubled about his predicament, he will not look for an answer. Before you point him to the Gospel of Jesus Christ, Tillich holds, you must first prompt man to ask the ultimate, most important questions, namely, "Who am I?", "Why am I here?", "What is the purpose of my life or of human life at all?"

The opinion of the majority is not the final proof of what is right.

Tillich's Theology

The key to Tillich's theology lies in the Preface of *Systematic Theology,* where he states his intention "to present the method and structure of a theological system written from an apologetic point of view and carried through in a continuous correlation with philosophy." For Tillich, it is essential to take note of current culture, art, philosophy and psychology, for they reflect the human situation.

According to Tillich, in all of life man finds himself threatened by nonbeing. This is to say: Man is the victim of powers around him, binding him to creaturely finitude, to time and space and to everything that can happen to man. Man is in danger of being blotted out, and he knows it. Hence, his feeling of anxiety. In a vain attempt to overcome his condition, man tries to become his own god, thus moving farther and farther away from God. This separation from God is what Tillich calls "sin." In the light of the First Commandment, man's self-deification is a sin. The results are deep loneliness, further blindness, a sense of meaninglessness, paralysis of the will and despair.

Where lies the road back? Tillich would say: Only in man's recognition of his helplessness and in his quest of the "New Being" in Christ, in Whom only life's fullness is found. How does man attain the new state? He is being grasped by the grace of God. Man is simply to accept the fact that God has accepted him. "Grace is the reunion of life with life, the reconciliation of the self with itself." (Robert Clyde Johnson in *Ten Makers of Modern Protestant Thought,* Association Press, Page 98).

A Lutheran Evaluation

Tillich has contributed to evangelical Christianity by his denial of the self-saving power of man's unenlightened reason, as Martin Luther also taught: "I believe that I cannot by my own reason or strength believe in Jesus Christ, etc." He has

helped the Protestant cause by his emphasis on faith and on grace as "the state of being grasped by God," when he speaks of man's spiritual reconstruction in Christ, the new being.

As far as Christian evangelism is concerned, Tillich has helped us see the need of being aware of the human situation, of making the sinner aware of his plight, and of preaching to people who have become convinced of their spiritual bankruptcy. By viewing man in his true situation or setting instead of in a spiritual vacuum, we keep our Gospel preaching from being a blunderbuss discharge which scatters widely but strikes no one. For these contributions we are thankful.

However, readers of Tillich's books, particularly readers who have come to know Christianity as Christ communicated it to His apostles in simple form, wonder whether the author is not making things unduly difficult. They ask: Is it necessary and right to be philosophical about God to the extent of making Him so abstract and removed that He becomes impersonal? Must we know the meaning of "Logos" in Greek philosophy in order to know Christ?

Readers wonder, too, whether man's creaturely finitude is his basic problem, his primary "sin?" After all, what man can help that he is finite? And what about redemption? While we wholeheartedly agree with Tillich in his emphasis on "grace alone" and "faith alone," we are not at all sure that he teaches the atonement of Jesus Christ as the way to reunion with God. At least, this point is not brought out with sufficient clarity fo the average person.

What is more, many are disturbe about Tillich's position on the Bibl as the Word of God. Tillich has re peatedly declared that only primitiv Christians accept the stories of th Bible as literally true. He wants thes stories taken symbolically, claimin that they were framed in symbolic language. We ask: What is symbol cal language? His reply seems to b It is language that uses the materi of ordinary human experience to e press what is beyond human exper ence.

In this connection we must as Did Christ and the apostles tea symbolically? Is conversation wit normal people at all possible, "spade" does not really mean an agr cultural hand tool but some fuz thing one can not even talk about Is this not the end of human co munication? Can you preach a Easter sermon by saying that "God "Christ" and the "Resurrection" a symbols? Do you make the Triun God meaningful to a class of cat chumens by saying that "the Fath corresponds to the problem of bein the Son to the problem of existen and the Holy Spirit to the proble of life?" To the philosopher, this ma mean something, but not to the ave age parish member.

Some theological scholars in Pro estantism find Tillich invigoratin but we fear the multitude passes hi by in what Walter M. Horton cal "respectful mystification." Thus, th original question, "What Mak Tillich Tick?" should perhaps b changed to: "Does He Tick at All?

HERE and THERE ON THE LUTHERAN CHURCH FRONT

The 11,000-member National Evangelical Lutheran Church has decided to merge with the 2,469,000-member Lutheran Church-Missouri Synod. The merger will go into effect in 1963, if the Missouri Synod agrees to certain NELC stipulations and if there is no protest from more than one-third of the NELC's 66 congregations. Of Finnish background and organized in 1900, the National Evangelical Lutheran Church has been practicing altar and pulpit fellowship with the Missouri Synod since 1923.

* * *

The baptized membership of the American Lutheran Church grew 2.15% during its first year. According to latest figures, the baptized membership now stands at 2,306,780. These figures are based on reports from 4,950 parishes as of December 31, 1960, the day before the ALC merger became official. It continues as the third largest Lutheran body in America. The United Lutheran Church in America has a membership of 2,495,009 and the Lutheran Church—Missouri Synod, 2,469,936.

* * *

With the recent death of J. A. O. Preus, a member of the well-known Preus family in Lutheran circles, the Lutheran Church lost one of its more prominent laymen. The son of a Norwegian Lutheran pastor and the father of two clergymen sons who are members of the Concordia Seminary faculties in St. Louis, Mo., and Springfield, Ill., Mr. Preus was active in church work all his life. Active also in political affairs, he served two terms as governor of Minnesota. He was a founder of the Lutheran Brotherhood and saw it grow into the largest fraternal life insurance society in the nation. At the time of his death, he was chairman of the board. The vacancy has been filled by Rev. Carl W. Sergerhammar, Los Angeles, vice-president of the Augustana Lutheran Church and president of Augustana's California conference.

* * *

According to press dispatches, Dr. John W. Behnken, president of the Missouri Synod, the Missouri Synod will "in all probability" never become a member of the National Lutheran Council. He has been quoted as saying that "from all we have learned, there are those who are more interested in getting together than in getting together on a scriptural basis." He is further quoted as having said that the Missouri Synod was determined "not to compromise God's truth" in doctrinal discussions that it will hold next January with the American Lutheran Church, that the Missouri Synod would not condone the ALC's membership in the National Lutheran Council, the Lutheran World Federation and the World Council of Churches.

Organically, Lutheranism in Japan has suffered the same fate that it has in our nation: multiplicity of units. However, negotiations for a merger have been carried on for a number of years. Thirteen separate groups are now well on their way of effecting a merger and have set October 31, 1962, as the target for uniting. When effected, nearly all Lutherans in Japan will be encompassed in it.

* * *

Lutheran pastors in the South appear to frown on the four-year Centennial celebration of the Civil War. Among them is Dr. Frank K. Efird, Salisbury, N. C., who protests against the commemorating of "a struggle that bled America white and created antagonisms that still live." He advocates a national week of penitence for the Civil War instead.

* * *

The merger of four Lutheran bodies, to be known as the Lutheran Church in America, was assured, when the 24,100-member Evangelical Lutheran Church recently voted to approve the merger. In addition to the American Evangelical Lutheran Church, the merging groups consist of the Augustana Lutheran Church, the United Lutheran Church in America and the Finnish Evangelical Lutheran Church. Their backgrounds are Danish, Swedish, German and Finnish. The merger is scheduled to take place officially in Detroit, Mich., next June and will comprise a membership of 3,500,000 Lutherans. Commenting on the AELC's ratification of the merger, Dr. Franklin Clark Fry, president of the United Lutheran Church in America and the Lutheran World Federatio said that the temper, mood, quali of spirit, outlook, kind and attitu of faith to be found in the propos Lutheran Church in America "ma it a kind of keystone in the whc Lutheran movement." He describ Lutheranism as a church of parad and contradiction, saying it is "bo confessional and ecumenical, divid and cohesive, wounded and expande and one with a prime belief in spiritual purpose and, at the sa time, able to make significant cont butions in social activities."

* * *

Numerically, the Lutheran Chur in North America did not fare as w last year as in previous ones. The N tional Lutheran Council has report a gain of only 143,015 members f last year, bringing the total membe ship to 8,465,863. This represents 1.7 per cent increase over 1959 ar is below the average 3.1 annual ga during the past ten years. Increas during those years ranged from 2 to 3.6 per cent. The Lutheran Chur —Missouri Synod again showed th largest numerical gain—for the 16 consecutive year—and accounted f 56 per cent of all new members r ported last year. Its membership i creased by 3.4 per cent. The large percentage gain for 1960 of any L theran body was registered by th Lutheran Free Church, with a 4.4 p cent increase. The number of par chial schools operated was 10,53 mostly by Missouri Synod congreg tions. The number of ordained pasto was 18,796 at the end of last yea an increase of only 373 over the pr

ious year. Lutheran property valuation passed the two billion dollar ark, totaling $2,115,414,806. Of this nount, 20.7 was bonded indebtedness.

* * *

After 22 years of controverting with ie Lutheran Church-Missouri Synod, ie Wisconsin Evangelical Lutheran ynod has voted to suspend fellowship ith the latter. It is now going its wn way. The bone of contention has een the so-called chaplaincy and Boy cout questions and the accusation of ie Missouri Synod's unionistic practices with Lutheran groups, with which is not in total doctrinal agreement. he Missouri Synod has consistently enied the charge. The reaction to ie split varies. Dr. John Behnken, resident of the Missouri Synod, rmed it a "regrettable, saddening ing" and says the Wisconsin Synod's ction will produce repercussions roughout the Lutheran world. He as appealed to the Wisconsin Synod reconsider its action. Others feel ie split is a good thing and that it in the interest of the Missouri Synod nd American Lutheranism as a whole. Vhether or not the Wisconsin Synod's tion will result in the dissolution of ie Synodical Lutheran Conference mains to be seen, even though the Visconsin Synod says its break with ie Missouri Synod does not affect its lations with the other Synodical Conference members which are, in addion to the Missouri Synod, the Naonal Evangelical Lutheran Church, e Evangelical Lutheran Synod (Noregian), and the Slovak Ev. Lutheran hurch. As a result of the Wisconsin nod's action, pastors of the two church bodies will no longer exchange pulpits and members will not be admitted to Communion in congregations of the other synod. The Wisconsin Synod has expressed willingness to continue its support of joint projects carried on by the Synodical Conference, "until we can adjust to the new conditions" brought on by parting ways with the Missouri Synod. The membership of the Missouri Synod is approximately 2,500,000. The Wisconsin Synod has 352,000 members in about 800 congregations.

* * *

After interviewing students at eight leading theological schools, including Augsburg Lutheran Seminary in Minneapolis, a national magazine recently reported that half of the future Protestant ministers regard the virgin birth of Christ as a myth. "On the whole," it said, "tomorrow's minister veers away from a fundamental interpretation of his faith." A subsequent inquiry made at Augsburg Seminary has revealed that no student there was interviewed in the survey.

* * *

Is your pastor an "errand boy?" The president of the American Ev. Lutheran Church, Rev. A. E. Farstrup, recently cautioned Lutheran laymen at the Church's convention against the tendency to let their pastors become "errand boys." He pointed out that pastors must have time to study, meditate and counsel with those seeking help. He said congregations should so organize themselves that more duties, which can be performed by laymen just as well, may be removed from the shoulders of their pastor.

An all-Lutheran program to aid American Indians who have settled in Minneapolis is being developed. The proposed Inter-Synodical Indian Mission will be supported by the American Lutheran Church, the Augustana Lutheran Church, the United Lutheran Church in America and the Lutheran Church-Missouri Synod. The Missouri Synod approved participation at its Minnesota District convention in August after its supporters claimed it would not be a violation of the Synod's policy of not fellowshipping with Lutheran groups with which it does not have doctrinal agreement.

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One of the more prominent Lutheran church leaders to address Lutheran youth conventions this summer was Bishop Hanns Lilje of Hanover, Germany, former president of the Lutheran World Federation. He spoke to the Walther Leaguers of the Missouri Synod and the Luther Leaguers of the United Lutheran Church and the American Lutheran Church. In the opinion of the Bishop, the population explosion is the "most terrifying problem" facing the world today. He said Christians need to be careful how they try to solve the problems of the world. "Do not be satisfied with an easy superficialism, but serve the Lord with the intellect," he advised.

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Missouri Synod officers have asked the Synod's Home Mission Board to terminate its relationship with the Home Mission Board of the National Council of Churches. Application for membership was made last year.

Dr. Frank Buchman, a former Ui ed Lutheran Church pastor a founder of the Moral Re-Armam Movement in 1921, died in West G many last August of a heart atta Once known at the Oxford Gro the organization's ideas, princip and ideals spread over much of world.

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In its recent convention, the Am can Evangelical Lutheran Chu called on Congress to adopt a lo term loan program of foreign aid favored by President Kennedy; plored the existence of individu groups or organizations with evid intent to spread ill will, suspicion chaos in society and urged Christi to be on guard against them; and dorsed an "appeal to Christian c science" approved by General Bo of the National Council of Churc last June.

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The Lutheran Laymen's League distributing a motorist's prayer wh read's, "Lord God, grant me Thy p tection and keep me mindful of responsibilities as I drive this ca printed on two-inch stickers. Seve million copies were distributed bef Labor Day.

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The fourth convention of the L theran World Federation will be h in Helsinki, Finland, July 30 August 11, 1963. The last conventi in 1957, was held in Minneapolis. F land is predominantly Lutheran. T theme of the next convention will "Christ Today."